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CHRISTIAN HERALD.

The LORD *hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God.* Isaiah LII. 10.

VOLUME IV.

NEW-YORK:

EDITED AND PUBLISHED, ONCE A WEEK,

BY

JOHN E. CALDWELL.

J. Seymour, printer.

1817.

THE CHRISTIAN HERALD.

VOL. IV.] *Saturday, September* 27, 1817. [No. 1.

BRITISH AND FOREIGN BIBLE SOCIETY.

A very summary sketch of the celebration of the *Thirteenth Anniversary* of the above Institution was given in No. 21 of our last volume. We have since received from our obliging correspondent at Liverpool a full account of that meeting, together with authentic copies of the several speeches delivered on the occasion. These speeches are too excellent and interesting to admit of much abridgment. We shall insert them nearly entire in the present and subsequent Numbers of this publication. The Rev. Dr. Mason's speech we have already given in No. 24 of the last volume.

W. WILBERFORCE, ESQ. Vice-President, in moving the adoption of the Report, (after apologizing for bodily indisposition) said,

"My Lord,—I should, I confess, be sorry not to express, however imperfectly, the delight with which I have listened to the recital we have just been hearing, and with which I propose that the Report be adopted and printed, under the direction of the Committee.

"We are called on, my Lord, to offer up our humble acknowledgments to the Almighty; and while we offer our cordial thanksgivings to Him, to pour forth, at the same time, our congratulations to each other, that we are rendered the honoured instruments of diffusing throughout the world such a tide of light and happiness.

"The glories of our Society, which we are now celebrating, are glories which will last for ever. And it is delightful to observe, that their merit is duly appreciated in other countries. I find, by one passage in the Report, that in Switzerland there are many who have entered on the same course, and are following in the path in which we have gone before them. This will be peculiarly gratifying to those who, like myself, feel a more than ordinary measure of cordial attachment to that land of liberty. Germany also, in which the great religious Reformation first had its rise, is prosecuting the good work of circulating the Holy Scriptures with more than common ardour. Germany is imitating our example, and emulating us with a rivalry which knows nothing of base or vulgar competition. The blessed flame, which we have thus happily kindled on the Continent, we see infusing life and action throughout the immense mass of the Russian Empire, and awakening Siberia herself into motion, and communicating to it a kindly warmth.

"My Lord, I must not attempt, for I am unable, to express the feelings which animate me; but I cannot sit down, without stating for myself, and it is a feeling in which I doubt not every one else will participate, that I propose the printing of this Report with the more pleasure, from the kind manner in which it mentions our

dear and excellent friend, whose absence we so much regret; I mean the Rev. Mr. Owen. In that afflicting dispensation, which has prevented him from having the gratification of continuing to labour in our cause, we must, at the same time, recognize the mercy of Providence, which did not lay him by till he had gone through an almost unequalled amount of labour and service. He laid the foundation; he was permitted to see the superstructure rise to heaven itself; and still more, he was enabled to complete the History of our achievements, in a work which, though laborious, could not, even to the compiler himself, be without gratification. For it is always gratifying to trace any great work from its outset to its consummation; to trace its gradual progress; to see the obstacles it has overcome: and this work of our friend's will hereafter, I doubt not, be justly accounted, through succeeding ages an imperishable record of one of the most extraordinary dispensations of Providence, which ever was vouchsafed to enlighten and to bless the world.

"Under this impression, it is with delight I see the Report pay this tribute of affection and gratitude to a man to whom we owe so much; that when he is no longer able to come to us, we go, as it were, to him, into our sick friend's chamber, and there endeavour to pour the strains of gratitude and consolation into his ear, when that tongue, which has so often delighted us, is silent."

Thanks to the President were moved by the Bishop of Gloucester, Vice-President, and seconded by Sir T. D. Ackland, Bart.

The Bishop of Gloucester:

"My Lords and Gentlemen,

"The modesty of my Noble Friend forbids me to dwell upon those particular features of his character, which this resolution recalls especially to our minds; but I cannot forbear expressing the particular pleasure with which I pay my humble tribute of respect to those public merits, which I know to be so consistently associated with eminent private virtues. But, my Lords and Gentlemen, this very connexion between public services and individual character, leads me to a train of thought, in which, with your permission, I will for a few moments indulge.

"I gladly leave to those who are far better qualified the delightful task of expatiating upon the various interesting particulars which our Report, the annals of the year, has presented to our contemplation, and must content myself with venturing to press earnestly upon the attention of this highly respectable assembly my view of the feelings which such a Report should excite.

"The first feeling should surely be, that of joy and gratitude to the Giver of so good a gift;—to Him, who, in the midst of such unexampled difficulty and universal distress, has still maintained the spirit of our friends, and drawn forth even, as it were, out of deep poverty abundant liberality.

"In the second place, we may justly expect, that a determination to persevere in patient hope, will arise from the consideration

of this Report. Have difficulties arisen? Has opposition increased in any part of our sphere of operations? Have our funds in any instance appeared to lessen, and to be directed to other channels? Surely, we shall derive from these little checks the right lesson of humility, and only become the more anxious to pursue our work in a Christian spirit, and to compensate for any failures by more strenuous efforts, and, if possible, by greater sacrifices. In due season we shall reap, if we faint not.

"With this determination to persevere must surely be associated the firm principle of faith and implicit dependence upon the God of the Bible. Have all our astonishing successes been in vain? Is it nothing, that bigotry in one part of Christendom, and superstition in another; is it nothing, that Mahometan pride and Pagan idolatry have begun in various quarters to give way? Has not the hand of God been almost visibly with us for good, and his presence among us of a truth? Has the Sun of Righteousness shone so long with uninterrupted splendour, and shall a little cloud make us doubt his continued favour for a moment? Shall we not rather cast ourselves still more simply and unreservedly upon his long experienced protection, and be assured that the cause of his word will find in him a rock which shall never be shaken—the rock of ages, against which all the force or the devices of the powers of darkness shall never prevail?

"But, lastly, though I am conscious that I tread here upon tender and delicate ground, I desire to press home, as upon my own heart, so upon that of every individual in this vast assembly, the following considerations: This blessed work of spreading far and wide the Scriptures of salvation engages our admiration, our affections and exertions. Is this word thoroughly known, and duly prized, as dear and precious to our own selves? Have we made a right and profitable use of this treasure, so long in our possession? Are we in the daily habit of devoutly studying and applying to our own cases a portion of Holy Writ? Have we sought with earnest prayer to derive the genuine saving doctrines from it? Are we living in any measure conformably to its standard?

"Are our spirit and temper such as are inculcated by the word of God, the wisdom which is from above: 'pure, peaceable, gentle, and easy to be entreated; full of mercy and good fruits; without partiality, and without hypocrisy?'

"I venture to suggest these questions for a special reason, connected with the success of our Society.

"The infidel, the careless, and the worldly minded, are apt to measure the value of our cause, and their own obligation to contribute to it, by the effects which this professed regard to the Bible has upon the life and conversation of its adherents. Let there be a prevailing consistency in our character and conduct. Let the instruments appear (humanly speaking) in some little measure worthy of the work; and all may be led to appreciate, to admire, and to support a cause, so obviously productive of the best and happiest results.

"You will, I trust, my Lords and Gentlemen, excuse these observations, which, however perhaps in some degree unusual, do not surely infringe upon our excellent principle, of abstaining from the introduction of *peculiar* sentiments of religion; and believe, that they are prompted by an ardent attachment to the Bible cause, and an earnest desire, that it may be all fair within, as it is assuredly all glorius without."

Sir Thomas Dyke Ackland, Bart. M. P.

Sir Thomas, on rising, being desired to draw nearer to the Chair, said, that of course he could feel nothing but increased gratification in a nearer approach to the centre of that Christian union which was then assembled before him; and considering the purpose for which he was desired to address his Lordship, he might be allowed to recall to the recollection of the assembly the words of one of the most beloved, as well as most eloquent of their members, who had once said, on a similar occasion, "My Lord, you are the centre of the greatest circle that this world ever knew, a circle that encompasses the whole world, not limited by earth, but commensurate with heaven, continually expanding, not only through all time, but to all eternity."—He could add nothing to the effect of these words; and to those who had had the happiness of hearing them first uttered by his excellent friend, the slightest allusion must be sufficient to recall the delightful impression they excited. To himself the recollection had been peculiarly gratifying and encouraging at that moment, because, feeling deeply, as he did, the value of his Lordship's services to the Society, and infinitely more of affection and respect than he could permit himself publicly to express in his Lordship's presence, he felt also how utterly inadequate any words of his own must be to describe the unfeigned sentiments of approbation and regard for his Lordship, which pervaded the whole of that assembly, which animated the breast of every Member of the Society throughout the world, and with the expression of which, on their behalf, he had charged himself, by seconding the motion just read. He was glad, therefore, that an accidental circumstance, at his rising, had enabled him to avail himself of the eloquent sentiment of his Honourable Friend, and, in return, he would take the liberty of confirming, from his own experience, a statement, in the Report, of that morning, so feelingly noticed by that friend.

He alluded to the co-operation and sympathy of that happy land of liberty and simplicity, of loyalty and religion, which had so admirably seconded the efforts of the Society, and whose best feelings were almost identified with our own. In his progress through that country, he had frequently the happiness to hear his native land mentioned in a manner most gratifying to his national feelings. Her public spirit, and generous conduct; her successful struggle in the cause of justice, and the glory of her arms, were topics which called forth continually a well-earned praise; but praise, in some countries, is diminished by the imputation of selfish interest, or grudgingly yielded from somewhat of jealousy of

her pre-eminence, and anxiety respecting her influence and authority. But there were two topics which, in Switzerland especially, excited unqualified admiration; first, the emancipation of Africa from the slavery of the body; and, secondly, the emancipation of the world from the darkness and ignorance of the mind. When it was said, with gratitude and praise, that England had abolished the Slave Trade, and established the Bible Society, there remained behind no petty sorrow for her acknowledged superiority, but a desire to imitate her conduct, and emulate her benevolence. The guiding spirits, and providential instruments of these two achievements, were then present before them; and he could add, from his own experience, and he believed there were those dear to his Lordship, who, at this moment, experienced the same, that the name of his Lordship, as President of the Bible Society, was a passport, not through Switzerland alone, but he believed through almost every nation in Europe.

He had now, for the second time, had the honour of seconding, in the name, and on the behalf, of every man who heard him, without exception, the unfeigned thanks and acknowledgments of the Society, to their Noble President, for that patronage, and those exertions, which had so materially contributed to maintain the reputation, and extend the influence, of the Society: but he hoped that it might yet be his lot, and that of many others then present, (if it should please God so to prolong their lives,) to approach his Lordship, not merely as the centre of that holy union, and the elder of that band of Christian brethren, but, in the course of years, with the more endearing appellation, which earliest attachment, and long-continued kindness, would entitle them to give, and him to receive, and which, in common parlance, was often bestowed on the first, the oldest, and the best of any association—that of THE FATHER of the Society. He was extremely happy to have had that opportunity of again expressing his regard and esteem for his Lordship; and the only difficulty he had had in undertaking so pleasing a part in the proceedings of the day, was, that by thus presuming, in the name of the Society, to honour his Lordship, it was impossible for him not to feel, that he was, at the same time, honouring himself.

Lord Teignmouth, in reply, said:

"Gentlemen,

"In returning my cordial and grateful acknowledgments for the honour conferred on me by your resolution, I cannot but feel that if my abilities to promote the interests of the Institution were equal to my ardent wishes for its prosperity, I should better deserve the approbation of my services, which you have been pleased to express. For thirteen years it has been my pleasing office to report the progress of an Institution continually advancing in interest, respectability, and usefulness—such, by the divine favour, has been the effect of the disinterested benevolence of its principle, the catholic spirit of its constitution, the restrictive wisdom of its regulations, and the integrity with which its concerns have been

administered. The British and Foreign Bible Society is no longer an experiment: experience has decided for it more favourably than its warmest advocates ever anticipated, and has pronounced it one of the greatest blessings to the human race that Christian charity ever devised.

"Permit me for a moment to take a slight view of that magnificent scene which it has been the means of exhibiting to the world, and which has been most amply delineated in the Report. Princes and potentates, the noble, the wise, the learned, and valiant of the earth, proclaiming their homage to the word of God, and aiding and encouraging the circulation of it, by their influence and example. Dignitaries and pastors of every church, Christians of all confessions, cordially uniting, and contributing, according to their several means, their talents, their time, their labour, their wealth, or their pittance, to promote this beneficent work, animating and encouraging each other in the career of benevolence, themselves animated and supported by the prayers and benedictions of thousands who have benefited by their charitable labours. If I were to name a particular instance, out of many, in which the benevolent spirit of our institution shines with particular lustre, I would advert to the affectionate intercourse which it maintains with kindred Societies all over the world, exciting emulation without envy, and provoking each other to love and good works. And may we not hope that this kind and harmonious feeling, so cordially displayed in the Correspondence and Reports of Foreign Bible Societies, may gradually extend its benign influence, softening the asperity of national jealousies, and insinuating that spirit of conciliation and good will among nations towards each other, which the whole tenour of the Gospel inculcates, and the interests of humanity require. If such should ever be the blessed result of our endeavours to promote the happiness of mankind, through the medium of that holy Book, in which only the knowledge for obtaining it is to be found, the British and Foreign Bible Society will then have acquired a triumph more splendid, more honourable, more useful, than ever was achieved by arms; and the word of God, which has had such free course, will then indeed be glorified. But, without expatiating on this cheering hope, which all present will, I am sure, be inclined to participate, I may venture to affirm, that, if it were possible to trace, in all its variety and extent, the good produced by the British and Foreign Bible Society, the result would incontestably prove, that public liberality was never more profitably directed, than to support an institution which breathes peace and good will to men, without distinction of colour or country, Christian or Heathen—was never applied to better or holier uses. But so much of that good has appeared, that I cannot but offer my devout thanksgiving to Almighty God, who has been pleased to make me in any degree instrumental to the production of it; and if I were to name a day of my life attended with a peculiar blessing, I should fix on that in which I became a Member of this Institution."

ABSTRACT

Of the twenty-third Report of the London Missionary Society.

SOUTH SEA ISLANDS.

From the last letter received from the Missionaries, dated September 6, 1815, it appears that the number of those who have entered their names, at Eimeo, as professed disciples of Christ, amounts to 362, and the scholars to 600 or 700; among whom are many persons of consequence: many more requested admission, but the teachers were waiting for elementary books, which have since been supplied.

Some of the Chiefs in Otaheite, observing the rapid increase of the "Bure Atua," or "Praying People," as the converts are there called; and conceiving, from the present of a book made by the king to his daughter, that he intended to educate her as a Christian, and that probably in process of time idolatry would be utterly overthrown; formed a resolution, by one sudden blow, to destroy the rising sect. To effect this, several of the idolatrous chiefs, who had been previously rivals and enemies to one another, concurred in a plan to fall on the new converts in the night of July 7, (1815), and to exterminate them altogether. But some of the parties having been rather dilatory, and secret information having happily been given to the people whose ruin was intended, they were enabled to get on board their canoes, and sail for Eimeo, where they safely arrived the next morning.

The disappointed chiefs, reproaching each other for neglect, and calling to mind their ancient animosities, fell on one another with fury. Many, especially of those who first concerted the mischief, were killed, and a large portion of their country was laid waste. The question of religion was lost sight of; and the party feuds of former times were revived; and those who thought themselves in danger, withdrew to Eimeo. The king, who was then at that island, sent repeated messages of a pacific nature to the conquering party, who assured him that they had no quarrel with him, but that they had not yet settled their old differences.

The king has been fully restored to his former sovereignty.

The brethren repeat their earnest desires for a reinforcement of their numbers, especially as they had been deprived by death of one of their most useful members, Mr. Scott. Mr. Crook, who is well acquainted with the language and customs of the people, and has for some years past resided at Port Jackson, has, with his family, removed to Eimeo.

Their work will also be facilitated by the reception of the books printed for their use at Port Jackson; and by the addition of EIGHT labourers, who, together with their wives, have been sent out to assist them. A printing-press has also been forwarded, which one of the Missionaries is qualified to use; so that the Scriptures which they have translated, Tracts, and school-books, will be printed, as occasions require.

The Directors cannot refrain from inviting all their brethren of

this Society to unite with them in grateful admiration of the grace of God, so eminently displayed in the Otaheitan Mission. When the hopes of all were nearly exhausted, then it pleased God to evince that the excellency of the power by which the change was effected was solely divine: then it was, that, in the district where the Missionaries resided, the principal priest openly renounced heathenism, publicly committed his idol to the flames, and united himself to our Christian friends: others followed his example, both in Eimeo and Otaheite: Morais were destroyed, the altars overthrown, and the materials employed to dress their ordinary food, of which different classes and both sexes partook, at one common meal; thus practically renouncing their ancient and established customs.

It is stated in the Sydney Gazette, that "the number of candidates for Christianity exceeds 1000; and that idolatry has received a universal shock, and totters from its foundation, throughout all the islands. Some of the opposing chiefs, with the priests and their followers, endeavour to prop up the rotten fabric, but their efforts tend to the acceleration of its fall."

CHINA.

The obstacles, which impede the full and free diffusion of the truths of Revelation in China, have lately been increased by the unsettled state of political affairs in that country, and the jealousy entertained of all religious efforts.

The letters received during the last year, detail various and new difficulties with which Mr. Morrison has had to contend. He has however commenced new and large editions of the Chinese New Testament, both in octavo and duodecimo, which will probably be executed at Malacca rather than at Canton. Mr. M. is enabled to print his duodecimo Testament at the cost of only about two shillings and six pence each. He has translated the whole of Genesis, and a great part of the Psalms, as was mentioned in our last Report.

To the Embassy lately sent by the British government to the Court of Pekin, Mr. Morrison's attainments as a linguist recommended him as one of the interpreters to his Excellency Lord Amherst. He embarked for that purpose in the month of July last, on board the Alceste Frigate.

By our American brethren, through the good offices of Mr. Bethune of New-York, and Mr. Ralston of Philadelphia, the sum of £400. sterling was collected, in aid of translating the Scriptures into the Chinese, and transmitted to Canton.

Closely connected with this Mission is that at

MALACCA.

Mr. Milne informs us, that the wishes of Mr. Morrison, of himself, and of the Society, respecting the formation of a settlement for the Extra Ganges Mission, have been in a good measure accomplished.

In the month of January, 1816, Mr. Milne paid a visit to Pe-

nang, or Prince of Wales Island, when he waited on the Governor and the Members of the Council, who received him graciously, and readily granted him a piece of land at Malacca, on which to build a Missionary house and other needful buildings. Malacca has since been restored to the Dutch government, which appears to be equally friendly to the object. The expense of the erections, which will be considerable, will be defrayed, partly by the Society, and partly by subscriptions raised in the Eastern Countries.

The Chinese scholars, under the care of Mr. Milne, had increased to 70. Mr. Thomsen had commenced a day school, and an evening school for the instruction of the Malays. These have been retarded by the temporary suspension of Mr. Thomsen's labours, who was induced, on account of the threatening illness of Mrs. Thomsen, and by the strong recommendation of the physicians, to take a voyage with her to Batavia. Her disorder not abating, she was advised to remove to the Cape, or to England. We are concerned to state, that she died on the voyage; but Mr. Thomsen, who returned to England for a short time, has again taken his departure to Malacca, there to resume his labours in behalf of the Malays.

In addition to Mr. Medhurst, who went out last year to assist Mr. Milne, Mr. Slater, a student from Gosport, is appointed to the same station, and has just sailed with Mr. Thomsen.

Mr. Milne continues to prosecute his translation of the Scriptures into the Chinese language; and to publish his monthly Chinese Magazine, which contains information combined with entertainment, and seems to promise great usefulness to the Chinese people dispersed among the numerous and populous islands of the Eastern Sea. It is read with avidity by them.

DISTRIBUTION OF TRACTS IN CHINA.

Extract of a letter from the Rev. William Milne, dated Malacca, April 18th, 1816.

Having been requested to send home 1,000 Chinese Tracts, to be placed at the disposal of the Religious Tract Society, for the use of such Chinese Sailors as visit the metropolis, I now forward a few for that purpose.

I went lately to Penang, for the purpose of distributing the Holy Scriptures and Religious Tracts among the Chinese; and having also, in the course of this month, sent away a great many Tracts to Siam and Cochin China, by trading junks, my stock is at present exhausted, or I would have sent you more. Just now I have but one type-cutter, and his time is mostly occupied with the Monthly Tract, which we call *The Magazine*. From the peculiar ease and advantage of printing with stereotype blocks, I shall soon be able to furnish a fresh supply of Tracts, and shall not fail of forwarding more by some convenient opportunity.

I have written to my revered friend and colleague, the Rev. R. Morrison, to send you some hundreds of various Chinese Tracts.

The more I see of the ignorance of the Heathen, and the difficulty they find in understanding the truths of the Gospel, so much the more am I convinced of the vast importance of *Religious Tracts*, written in the simplest possible style; and so much more clearly does the magnitude of the Religious Tract Society's object appear. The lively interest which the Religious Tract Society has taken in promoting the conversion of the Chinese, and the liberal assistance afforded for the extensive circulation of divine truth among that people, make me often almost wish for a body of brass, the wings of an eagle, and the heart of an angel, that I might co-operate more extensively and effectually with you. I resolve that I will do what I can. The Lord help me to do it from a pure principle, and in a prudent manner. Our field is indeed immense! But how little can be effected by the efforts of one or two individuals!

From some intercourse lately had with persons belonging to Cochin China, I have had an opportunity of satisfying myself, by writing and conversation, that the *written language* of that country, of *Tung-king*, and of *Hai-nan*, is the same, in all respects, (in form and idiom,) with that of *China*. This is pretty generally known; but I was not so well convinced of it before. It will open a wide door for the word of God. May it have free course, and be glorified! I am, &c.

JUVENILE DEPARTMENT.

A short Memoir of a Young Person, *who died February 26th, 1816, in the 15th year of her age.*

Our journey through the world is short, but important. We move upon the swift wing of time, which rapidly hurries on the traveller, and suffers him not to rest till he arrives at home in the bosom of eternity. As we proceed along the road, we pass through a variety of prospects, which quickly change. Every stage brings new scenes to our view, while others vanish out of sight, and are seen no more for ever. We just look at them, and they are gone as a shadow, and return not again. At some periods all is light and sunshine: all is gratifying and delightful, while the candle of the Lord is shining on our dwelling. In these days of prosperity, our hearts are ready to dance for joy, and vainly to hope that this may always last. We are too prone to assign perpetuity to what is present, be it pain or pleasure, light or darkness; but who hath found it so? All things must quickly change, for so hath God decreed; tears turn to joy, and joy to sorrow; pleasures turn to pain, and pain to pleasures; so all below the sun go on in a constant round of vicissitude, and never continue in one state. Generally the sources of our highest earthly delights are in their turn the fountains of our bitterest lamentations: so uncertain are all our creature comforts! They alone are wise who seek their enjoyment and rest in the unchangeable God, in that Saviour who is the same yesterday, to-day, and for ever. In our thoughtless moments we forget the nature of the world we are now passing

though. When we go forward with a full tide of prosperity we cry, "My mountain shall stand fast for ever, and I shall know misery no more." But, at an hour when we least expect, our sky darkens, the storm gathers and bursts; all our pleasant prospects are moved aside; the whole scene is changed: we descend at once from the mount of joy to the dark valley of mourning and sorrow. Thus exactly has it happened to the family in which I reside. A very little while ago, few of the families on earth had a larger share of comforts and enjoyments, or fewer evils blended with their pleasures. A family of children, under the care of a prudent affectionate mother, with other friends, formed a little society, joined together in love and harmony, in full enjoyment of health and all that can make life desirable. They then little thought that the moment was so nigh at hand when their number should be lessened. The time is come when one is to be taken, and the rest left to mourn the loss which they so deeply feel. The lot fell on our much beloved Matilda. It pleased God to move her out of this happy domestic circle to join the hosts above. We are for a time left to weep in a world of wo, while the dear departed soul, we hope and trust, is singing with joy unspeakable in the temple above. Could that lovely soul now address us, doubtless her voice would be, "Weep not for me; I have done for ever with sin and sorrow, and have gained the height of all my desires, in arriving safe in glory to be for ever with the Lord." May the survivors trim their lamps, and prepare to meet their God; the time is coming, the day is fixed, and cannot be distant.

If, in describing characters, strong affections must necessarily lead to error, I am in danger: yet, as I regard truth, I shall faithfully endeavour to adhere strictly to it in giving to the young a short memoir of my dear Matilda. God, who giveth unto every one severally, as he will, was liberal in his gifts to this dear child. She had unquestionably a fine mind, quick, comprehensive, and solid, and rather a retentive memory. I am not afraid of erring when I say that few of the children of men are blessed with a more happy temper and disposition than she possessed; meek, mild, affectionate, peaceable, and forgiving. In nothing did she excel more than in contentment and self-denial: pleased with every thing that was appointed for her without murmuring or disputing. This did not proceed from insensibility, for few had finer feelings and more sprightliness. I have had the fairest opportunity of observing her from her infancy, and always observed that it was her constant study and delight to make all happy around her; and when she had an idea that she had caused pain to any, it was greater pain to herself, and she could not rest till all was rectified. In a review of her life I can recollect next to nothing that I could wish had been otherwise. For a child, she was remarkably thoughtful, orderly, and correct. She conducted herself towards every body with the greatest affability, and with the strongest affection to her friends. We need not wonder that so amiable a character should be greatly beloved, which certainly was her case.

When this amiable girl came to lie down on a death-bed, did she ground her hope of salvation on the excellency of her character, on her good understanding, amiable tempers, and correct morals? No, verily: far, very far from it.—She had no idea of human merit, and had no confidence in the flesh, but knew that a sinner must be saved by grace. One day early in her affliction, when conversing with her on this subject, she exclaimed, with considerable earnestness, "I am a great sinner." Her life, however, in the eyes of the world appeared to be the most correct and spotless that could easily be found. One of the grand mistakes and fatal errors of a blind unbelieving world is resting their hopes of happiness on human merit, which in fact has no existence. When they behold an amiable youth, possessing sweet dispositions, and a virtuous life, they conclude without doubt or examination, that this must procure the favour of God, and secure heaven. They never stop to ask how the soul is affected towards God; and they forget that some youth, of the most amiable manners towards their fellow-beings, may yet hate God, reject Christ, and neglect the great salvation. Great pains should be taken to instruct the young ones to know the way they are to be saved; to prove to them that they merit nothing but death; that there is a new way to the father; that "Christ is the way, the truth, and the life," and "that no man cometh to the father but by him." These radical truths were familiar to the mind, and I trust stamped on the heart of the subject of this memoir. She appeared to me to have not the least expectation of salvation but in and through Christ Jesus, and to count all things else but dross in comparison of him. In no one instance did she discover the least confidence in any excellence in herself as the ground of hope, but lamented her sinfulness and guilt, and earnestly prayed for mercy and forgiveness of sins.

I have not here to describe any extraordinary character, nor to record any remarkable experience, nor yet to repeat some wonderful sayings, to surprise the reader; but what is to me at least full as satisfactory, I have to speak of a young Christian, who practised holiness in the fear of the Lord, and I trust died in the faith. To see godliness living habitually in characters, is of all others the most satisfactory proof of its reality and power. This dear child always carried about her strong marks of one sanctified from the womb, grew in holiness as she grew in years, and died in the exercise of true religion. Being extremely modest, she said but little, yet evidently appeared to fear God, and love His holy ways. Her whole life was truly consistent with the rules of Christianity: few were less under the power of self-will, or obeyed the dictates of conscience more correctly. She took pleasure in doing her duty, and grieved where she failed. Such was her life: a review of it gladdens our hearts, while we deeply mourn our loss in her removal. Her example, I trust, will be long kept in view, and imitated by her surviving and affectionate relatives.

We shall now follow this dear object of our affections to her sick chamber and dying bed, where she was confined about two months.

it was indeed a lovely death-bed. It pleased God in mercy and loving-kindness to allow her and us time for reflection and prayer, before the painful hour of separation arrived And not a day passed but we prayed with much earnestness and shed many tears together. The moment we fell on our knees around her bed, she would join her hands together, and lift up her eyes to heaven, and with all earnestness sought communion with God. And frequently, when prayer was over, she was observed by those that attended her to be full of spirits and joy. A considerable portion of her time was spent in reading such books as were suitable to her present situation, chiefly the following,—The Sick Man's Friend, by the Rev. Mr. Fry ; The Sick Man's Pious Assistant, by the Rev. J. Rennals ; Baxter's Dying Thoughts ; The Young Cottager, by the Rev. L. Richmond ; Janeway's Token for Children ; The Leicester and the Moravian Hymns ; and Songs in the Night. But the Bible of God was of all others her chief delight ; this she would not suffer to be moved from her bed, from the day she was first confined to it, to the day she closed her eyes in death.—A book she was no stranger to before her illness ; she, as well as her sisters, had committed to memory, so as to be able to repeat at the time, the whole book of Psalms, the Proverbs, the Gospel of St. John, and the Epistle to the Romans. After this they studied with attention the Scripture Directory, a book that was written professedly for their instruction, especially on the Old Testament, without the least intention at the time of ever offering it to the public. This dear girl seemed to prefer the Psalms to all other parts of Scripture, and the 103d Psalm in particular. Every day I gave her some select portion of Scripture to assist her meditation ; and towards the last, when memory declined with the frame, I gave her only expressions, or short texts, some of which were these, " Believe on the Lord Jesus Christ, and thou shalt be saved ;" " As many as received him to them gave he power to become the sons of God ;" " God is become my salvation, therefore will I hope ;" " Trust in the Lord for ever, for in the Lord Jehovah is everlasting strength ;" " Behold the Lamb of God, which taketh away the sin of the world ;" " I have said unto the Lord, thou art my God ;" " Fear not, I am with thee ;" " God all-sufficient ;" " And there shall be no night there ;" which was the last, on the day she departed. Her sufferings were very considerable, as is often the case in consumptions, having constant pains, and sleepless wearisome nights, and her wasted frame torn with a violent cough ; yet not one murmur, not a word of complaint, not a symptom of discontent, not one look that discovered impatience, have we witnessed in her. She continued meek, patient, resigned, cheerful, and thankful to the very last. In her acutest pain she would say, " It is nothing to what my Saviour suffered for me." She had no desire to remain longer on the earth ; but, from the commencement of her illness her longing was to depart, and she repeatedly said, " It is far better to be in heaven than here ;" and frequently, when I spoke to her of the happiness of heaven, her

countenance would brighten with joy. I said to her one day, "We have spent many a happy hour together." She replied, "Yes:" and when I added, "What then will it be when those hours are turned to ages?" instantly her eyes sparkled with peculiar joy and gladness at the prospect. Now she understands the subject better. Nothing could exceed the kind attention and affection of her relatives and friends; yet all the while her longing was to be above: and on Monday, February 26, 1816, God took her to Himself. She was released on a sudden, without a struggle, and entered into rest. On the Monday following, she was interred at the side of her late worthy father, in the church-yard at S——. The Rev. Mr. D—— preached at the time a very impressive sermon from Isa. lxiv. 6, "And we all do fade as a leaf"

Youth's Mag.

REVIVAL IN MECKLINBURGH COUNTY, VIRGINIA.

The following is an extract of a letter to the Editor, from a gentleman in Caswell county, North Carolina, dated July 22d, 1817.

"It has pleased God to pour out his Holy Spirit in a very remarkable manner in Mecklinburgh county, Virginia. The convincing influences of the Holy Spirit began to be witnessed in August or September of the last year; since which time *more than one hundred persons* have been made the hopeful subjects of converting grace, and enrolled amongst the followers of Christ in the various denominations. The blessed work is still progressing with undiminished vigour. It is not confined to any particular rank. The high and the low, the rich and the poor, are convinced 'of sin, of righteousness, and a judgment to come,' and are made to fly to Christ, the ark of safety, the end of the law for righteousness to every one that believeth.

"The amount of the above statement I received from a pious gentleman, who lives where the revival is experienced. The distance from this place is about forty miles. I expected to visit them myself; but hitherto my designs have been frustrated. If I should visit them, or otherwise obtain more particular information respecting the revival, I will endeavour to communicate it to you."

Weekly Recorder.

COMPLAINT TO JAVA

ON THE DEATH OF THE REV. T. TROWT.

Thou sickly isle—and was thy burning breath
The traitor's kiss upon the lip of love?
Hadst thou no guerdon but the gale of death,
To greet thy gentle Envoy from above?
Yet from that lonely grave shall Java's sigh
Float on the breezes of his native shore,
And woo its dear ambassadors to die,
Where *his* last accents breath'd *their* living lore.

Bap. Mag.

THE CHRISTIAN HERALD.

Vol. IV.] *Saturday, October 1, 1817.* [No. 2.

BRITISH AND FOREIGN BIBLE SOCIETY.

Speeches at the 13th Anniversary, (continued from page 8.)

Thanks to the Vice-Presidents were moved by W. T. Money, Esq. M. P.

" My Lord,

" Never having addressed such an assembly before, I hope I shall meet with indulgence. In proposing the thanks of this Society to your Vice-Presidents, I should feel that I had undertaken a task to which my powers were quite unequal, if it required that I should expatiate on the merits of those eminent personages, and their services, in the cause of Christianity ; but the distinguished exertions which they have made to forward the glorious work in which we are all engaged, have been too conspicuous, and too often the theme of admiration in this place, to make it necessary for me, in submitting my proposition, to do more than indulge the impulse of my own feelings, in assuring them that their services are no less appreciated by their countrymen in the East, than they are by their fellow Christians at home. From that distant quarter of the globe, where the Gospel is widely diffusing its blessings, I have lately returned ; and among the delightful enjoyments which awaited my return to my native land, one of the most gratifying to the best feelings of my heart has been to be associated with this excellent Institution, whose great and pious exertions to circulate the Scriptures among the natives of India, I have had the happiness to witness, and, as far as depended on my humble efforts, to promote. Having passed many years in India, particularly on the western side of the Peninsula, I venture, at the suggestion of some friends in this Society, to offer a few observations which have occurred to me, on the state of Christianity in that interesting portion of the British dominions. I consider, my Lord, that the first great step taken to propagate the Gospel on the western side of the Indian Peninsula, was the establishment of a Bible Society at Bombay :—that Society was formed under the auspices of one of your Vice-Presidents, Sir Evan Nepean, who, I understand, solemnly pledged himself, before he took his departure from this country, to promote the objects of this Society. That pledge he has amply redeemed. I am happy to take this opportunity of declaring, from my own personal knowledge, that, by his example, his influence, and his purse, he has largely contributed to advance the great cause under his government, and to extend its blessings wherever the British authority could favour its adoption. At the formation of the Society at Bombay, it had to encounter the strongest prejudices, which had been excited in the minds of the natives, who were led to fear that some measure of compulsion

was intended for the introduction of Christianity among them; but no sooner had the motives ascribed to us been expressly disclaimed, and our real objects clearly explained, than all apprehension vanished from their minds. The Second Annual Report of the Society will show how far it has succeeded in promoting the views of the Parent Society, what difficulties remain to be encountered, and what measures have been employed to overcome them.

"A primary object, in the contemplation of its founders, (and as essential to the attainment of its end,) was, the instruction of the lower orders of British Protestants in India, and the establishment of schools for the education of Indian children; an object which, I have reason to believe, is in a course of successful prosecution. The late Dr. Buchanan, in his Christian Researches, has observed, that European example, in the great towns of India, was the bane of Christian instruction. However just that observation may have been, I can now bear testimony, from some experience, that, since his time, the morals of every description of British residents in India are greatly improved; a zeal for religion very generally prevails, and our conduct is more in unison with our doctrine, and better calculated to diffuse it. This change is to be attributed to the circulation of the Bible, to the Ecclesiastical Establishments which Dr. Buchanan recommended, to the labour of many able and pious Missionaries, and to the example of some of the highest in authority, an example always of powerful effect, and which, for the happiness of the governed, should ever be an indispensable requisite in the selection of a Governor.

"I have been the more induced, my Lord, to notice the improvement in the moral and religious conduct of my countrymen in India, because a Roman Catholic Missionary, in a letter addressed to one of the Vice-Presidents of the Bombay Auxiliary Society, while he states our public and national virtues to be the subject of praise and admiration with all castes of Indians, represents them as treating our domestic manners and vices with the highest contempt; a greater libel than this, on the British character, was never published.

"The great diversity of dialects which prevails within the limits to which the Bombay Society directs its attention, extending from Cape Comorin to the Isthmus of Suez, forms a considerable impediment to the speedy circulation of the Scriptures. The Society has endeavoured to overcome the difficulty, by increasing the number of translations; but, as the work of translation is necessarily slow, we should not overlook the practice of the Portuguese, who taught their language to the natives of India, and made it a vehicle of their religious instruction. Their language has survived their empire in the East, and continues to be the medium of propagating their mode of worship, with a degree of success with which our Church, in the present zenith of our temporal power, cannot keep pace.

"The Portuguese language would soon lapse into disuse, and its accompanying superstitions be supplanted by the pure faith of

the Gospel, if the English tongue were generally spoken by the natives, whose attachment would be increased by their identifying themselves with those whose language and religion they had made their own. It is by cultivating the language of Protestant Christians, and by the increased intercourse with them, which its attainment will produce, that the faculties of the natives are to be expanded, and their affections conciliated. As their judgment ripens, it will be prepared to let in that heavenly light, by which alone the Pagan can be led 'to cast his idols of silver, and his idols of gold, which they have made each one for himself to worship, to the moles and the bats.'

"What sort of abominations the Christian religion has to overcome, (and which, by the divine blessing on this Society, it will certainly overcome,) will sufficiently appear from the following fact:

"About ten or twelve miles from Poonah, there is a being, impiously styled the living God; I went to see it; and I found it to be an ignorant and pampered youth of fourteen or fifteen, apparently in a state of idiocy, and surrounded by votaries, paying him adoration. His history is briefly this:—About a hundred and seventy years ago, a Brahmin, of some consequence, said, that he had been informed, in a vision, that there should be seven incarnations of the Deity in his family: the promised number having concluded their mortal state of existence, the people interested in the farce set up a supernumerary, which was the boy I saw; and when asked if this did not exceed the number originally promised, they unblushingly said, it was very true, but added, it was a proof only that God could do more than he promised.

"But, my Lord, to return to that important object, the education of the Indian youth. The natives themselves are not adverse, but favourably disposed, to European instruction. Of this a memorable proof has been given, in the foundation of a College at Calcutta, by the Hindoos themselves, for the education of their children in European branches of learning. On the other side of India the disposition is equally favourable; some of the principal natives having solicited that a schoolmaster might be sent for from this country, to instruct their children, and they would liberally remunerate him with any salary the Government should think adequate to his services. It is, my Lord, to the great attention which has been paid to the early instruction of the children of natives, that, under the divine influence, Ceylon owes its pre-eminence in religious knowledge. That beautiful island, where I had the happiness to pass some time, surpasses the continent of India, as transcendantly in the fruits of Christianity, as in the luxuriant growth of its natural productions."

[After referring to certain interesting facts, in support of this assertion, and paying a suitable tribute of respect to the government of General Brownrigg, as patronizing all measures for the propagation of the Gospel, Mr. Money proceeded:]

"There is no part of the globe, my Lord, in which this Society

has more able and more zealous Auxiliaries, than in the Island of Ceylon: the ministers of the established church, and the missionaries of different sects, emulating the delightful example of harmony which prevails in this Society, cordially unite in the propagation of the Gospel: the only contest between them, is a competition to do good, and to accomplish the sublime object of their common mission—the conversion and salvation of their fellow-creatures."

[After expressing how much the Society was indebted to Mr. Tolfrey,* the Cingalese translator, and observing, that the natives were prepared for Christianity, Mr. Money resumed:]

"A remarkable and interesting proof lately occurred, of the slow, but certain tendency of knowledge and civilization to promote the cause of Christianity in the East.

"The Chalcas, or cinnamon peelers in Ceylon, are the most industrious, intelligent, and useful of the Cingalese, but they are not of the highest cast. On this account, they have been refused admission into the order of priesthood. Resenting this seclusion some years since, they selected one of their youths, of the most promising talents, and sent him to Ava, where the religion of Budhoo prevails, to study its mysteries, and receive ordination. On his way, he remained some time on the continent of India, in the British territories; acquired the Sanscrit language, and generally cultivated his mind. He continued some years in Ava, and was distinguished by the Sovereign of that country for his eminence in religion and learning; but, on his return to Ceylon, to execute the high functions of the priesthood, it appeared, that the measures which had been taken to qualify him for the pagan ministry had defeated their end, and raised him far above the duties he had to fulfil. The grace of God had opened to him the Book of Eternal Life, and he, and one of his friends and pupils, who had accompanied him to Ava, determined to become Christians, and were baptized, during divine service, in the church at Columbo. He aspires to become a Christian clergyman, and there is good ground of hope, that the conversion of this acute and learned heathen, will accelerate the general conversion of the natives, which, in the opinion of the most competent judges, must be accomplished, and at no distant period. A circumstance also occurred in my own family, so apposite and striking, that I hope it may be allowable to relate it.

"Between two and three years ago, I went from Bombay into the Mabratta country, for the health of my family; and we encamped in the bosom of a beautiful grove at Lanocoly, about thirty miles from Poonah. One day, as our little girl, not three years old, was walking through the grove with her native servant, they approached an ancient and deserted Hindoo temple; the man, quitting the little child, stepped aside, and immediately paid his

* Intelligence has since been received, that death has deprived the Society and the world of this learned, pious, and indefatigable Translator.

adorations to a stone Bull, that was seated at the door of the temple. When he returned, the following dialogue took place between them:—'Saumy, what for you do that?'—'Oh, Missy, that my god.'—'Your god—why your god a stone—your god no can see—no can hear—no can move—my God see every thing—my God make you—make me—make every thing.'

"We remained at this sequestered place for four months, and the scene I have described was frequently repeated. Saumy never failed to repair to the temple, and the dear child never failed to rebuke him for his idolatry. He became, notwithstanding, very much attached to her; and when he thought she was going to Europe, he said to her, 'What will poor Saumy do when Missy go England?—Saumy no father, no mother.' She instantly replied, 'Oh, Saumy, if you love my God, he will be your Father and Mother too.'

"The old man, with tears in his eyes, promised to love her God. 'Then,' said she, 'you must learn my prayers.' And she taught him the Lord's Prayer, the Belief, and her morning and evening Hymns. And, one morning, when we were assembled to family worship, Saumy, of his own accord, quite unexpected, came into the room, took his turban from his head, laid it on the floor, and, kneeling down, audibly repeated after me the Lord's Prayer. From thenceforward there was a visible change in his whole conduct, particularly in his regard for truth. He became anxious to learn English, that he might read the Bible, and, in a little time, he accomplished the task. But I fear I am trespassing on that indulgence which I ought not to abuse; I shall therefore conclude, by submitting the motion which I hold in my hand."

The Rev. George Clayton, (Independent Minister,) after a brief reference to the speech of the Mover, proceeded as follows:

"These votes of thanks, though in some sense customary, and matters of course, are not unmeaning or unimportant. I always view them in the light of a testimony—solemnly and deliberately given—not merely to the individuals immediately concerned in them, but to the Scriptures themselves, and to the Society which is devoted to the dispersion of them. When I look at that Society, Gentlemen, not as I behold it to-day in this crowded Hall, where all is acclamation and triumph, but when I view it in the calm retirement of the study, and as I have lately done through the curtains of a sick chamber; I can truly say, I am rapt in admiration of its constitution and movements; it comes over me in those forms of grandeur and majesty, which I have really no language to describe. I look with amazement and delight at the unincumbered simplicity of its plan; for it gives the Bible, and the Bible only—at the amplitude of its range; for the field is the world—at the multitude of its agents; for these are not easily calculated—at the vastness of its resources, which exceed the most sanguine expectations—at the magnificence of its successes; for these are now emblazoned in every dialect of the earth, and quartered on the escutcheon of many a crowned head in Christendom. But, Gentle-

men, it is not precisely in these views, that the Institution str my mind most forcibly—it is the characteristic *spirit* whic breathes; it is the evangelical aspect which it wears, it is moral power it exerts, which render it the wonder of the wor In illustration of this, I hope I may be allowed to allude, thou allusions have been well made already to the same topic—to delightful harmony it has established and maintained among friends. Those, as you all know, are composed of persons wide differing in minor points; they have been called a heterogeneo mass, a collection of discordant elements, a rope of sand; but her at least, I must contend, all is congeniality and co-operation, an the most delightful harmony. There is no breach in the spirit o union, nor has the demon of discord yet stolen within the precinct of this earthly paradise. If it had been the wording of a particula creed, the constitution of a particular church, the increase an enlargement of a particular denomination, which had brought us here this day, we should have remained far enough apart, we should have been repelled from the centre which now attracts *us*, and driven and scattered as far as the east is from the west. But here we have one heart and soul: no sooner do we place our feet on the boards of the Bible Society, than we get within an *enchant*ed ring; but it is a safe and salubrious enchantment: no sooner do we come within the reach of the white wands of your Committee men, than we feel the magic steal over us, and we lose the recollection of every thing but the Bible. I have heard this Society compared, (and I love the comparison,) to Joseph, "a *fruitful* bough, whose branches run over the wall,"—that wall of prejudice and separation which has too long divided us; and though on *one* side we see the rich and florid clusters of episcopal growth, and on the other, the less conspicuous productions of various denominations, yet when the combined juices are expressed, and when they are mingled in the entire produce of the vintage, every taste of peculiarity is lost; the wine is the wine of the kingdom, and *it* exhilarates the heart both of God and of man.

"And it is surely matter of joy, that this same spirit runs through all the descending gradations of this Institution. You, my Lord, and Gentlemen, have certainly clothed the Society from head to foot in the garment of charity—you have discovered *the* true seamless vest, and have, in this room, beaten out and composed that fragrant unguent which goes down even to the skirts of the garment.

"But I am not more struck with the harmony which is maintained among the friends of the Institution, than with the forbearance shown to her enemies. All have not come into her measures; she has certainly not conciliated, as some minds anticipated, the smile of universal complacency. On some occasions, she has been called on to vindicate her principles, and exonerate her innocence from charges founded in prejudice and misapprehension; but what, I ask, has been the spirit of the Society when she has been reluctantly dragged into the arena of controversy? It has been a spirit

of forbearance, conciliation, and forgiveness; it has been the meekness and the gentleness of Christ. I will not undertake to say, that in some of the subordinate parts of the machine, there may not have been too much friction; some of the under workmen may have been a little pettish and over-heated; some of the inferior Secretaries, like myself, may have betrayed much of the irritation of zeal; but when we have appealed to the Parent, and said, 'My Father, shall we smite them? shall we smite them?' the answer has uniformly been, 'Smite them *not*: wherefore shouldest thou smite those who have been taken captives by our sword and our bow?' It is a wise maxim never to lose a friend, never to provoke an enemy; but the height of wisdom is to transform an enemy into a friend. And this is the hourly policy and practice of this Society. If, therefore, an angry movement has at any time been made, and we have been tempted to call down fire from Heaven, because of unprovoked aggression, *your* admirable Secretaries have put an extinguisher on it, and said, in the temper of mild rebuke, 'Ye know not what manner of spirit ye are of.' So that your Institution, Gentlemen, though it bears the marks and scars of the wounds it has received, imitates the spirit of him it serves, and says, 'Father, forgive them, for they know not what they do.' It holds out the olive branch of peace, and tenders the hand of reconciliation; and in this its magnanimity is transcendently apparent.

"In the scale of worldly greatness, he is the hero who says, 'I will not brook an injury—I will resent it:' in Christianity, he is most truly great, who can say, 'I will forgive it.'

"I wish to beg your Lordship's attention to one more feature conspicuous in this Institution, which is the picture of *disinterestedness* it presents to the view of society, and of mankind at large; and I think this particular feature has not had a due portion of notice on some former occasions. It is very obvious, that men may make costly sacrifices for the acquisition of great compensating advantages, and may devote their time and property to receive a recompense of abundant gain; but I ask what gain do the numerous agents employed in this Society, obtain from coming into contact with it? I do not, of course, speak of those who have real occupation in the secular affairs of the Society, and are specifically called to offices where pecuniary recompense is necessary and just, but I speak of those renowned and admirable men, your Secretaries, and of all those, who follow with humbler footsteps in their train; and I contend, that in connecting themselves with this Society, they are out of pocket; they are often thrown out of the way of preferment, and have to wade through dishonour as well as honour: through evil report as well as good report. No sordid, selfish blot cleaves to the unsullied hand of this Christian Institution; our Institution spends, and is spent solely, for the glory of God, and the good of the human race, irrespective of the meaner objects of ease, or wealth, or fame. A picture this of *religious disinterestedness*, worthy the service of Him, who, though he was

rich, for our sakes became poor, that we, through his poverty, might be made rich.

"I will not trespass longer on your time, but merely to mention one other feature of excellence, which has often struck me, and with which I shall close; namely, that this Institution does unequivocally ascribe all the glory of what it has designed and achieved, to the only wise God. In proof of this, I refer to what fell from the lips of your admirable President. The Alpha and Omega of that Report which he has read, has been to annihilate human instrumentality, and to exalt divine agency; this was the tendency of its concluding strains, in which it did homage to the Lord God of Israel, who alone doeth wondrous things, and prayed that the whole earth might be filled with *his* glory. Never does this Society charm so much, as when it humbles itself and its achievements, and says, 'Not unto us, not unto us, O Lord, but to thy name be all the glory.' It was, my fellow-subjects, a gratifying circumstance, which is reported to have occurred at the coronation of our beloved Sovereign, (whom may God long preserve, and speedily restore!) When the youthful Monarch passed through that ceremony, he is reported to have inquired, whether it was customary to receive the memorials of our Saviour's death with the crown upon the head; to which the officiating Archbishop replied, there was no established law on the occasion; upon which the Sovereign immediately put off the crown, and deposited it at the foot of the altar, while he prostrated himself in a posture of profound humiliation. It is precisely what this Society has done to-day, and will continue to do, as I hope, till the latest day of its existence. Let it not be forgotten, that it was when Nebuchadnezzar swelled on the lofty turrets of that city which he had raised as a monument of his glory, that a watcher, and an holy one from heaven, was sent to rebuke his pride, and to terminate his dominion. It was when Herod, on a set day, arrayed in gorgeous apparel, made an oration unto the people, and they cried, 'It is the voice of a god, and not of a man,' that the angel of the Lord smote him, and he was eaten of worms, because he gave not to God the glory. And so soon as the worm of pride shall eat into the heart of this Society, so soon as this canker shall corrode that spreading tree, under whose shade the nations are reposing, so soon may we bid farewell to the prosperity of our Institution. But while harmony prevails, and forbearance is exemplified, while disinterestedness reigns, and the glory of all that is accomplished, is unreservedly ascribed to the King of Heaven, so long this Institution will realize, what I am sure is the wish of its warmest admirers and best friends, '*Esto perpetua!*' May it flourish for ever!"

The Hon. Sir George Grey, Bart., in moving the thanks of the Society to their Royal Highnesses the Dukes of York, Kent, Cumberland, Sussex, and Cambridge, and to His Highness the Duke of Gloucester, for their continued patronage of the object of the Society, stated:—"I have had repeated communications with ships of foreign nations, most of which have gladly received the Scriptures; through your Institution, they have been able to obtain them in their own languages. The captains and officers of His Majesty's ships show a readiness to receive them from the Admiralty, the Naval and Military Bible Society, and other sources.

23d Report of the London Missionary Society, (continued from p. 11.)

INSULAR INDIA.

JAVA.

Mr. Supper, besides his former labours in the Dutch Church, in which he is now succeeded by a minister from Holland, holds meetings, twice a week, for prayer and expounding the Scriptures, as well as a monthly Missionary exercise, attended chiefly by the Portuguese and Malays. An auxiliary Missionary Society has been formed, in aid of the Netherland Missionary Society. Mr. Supper's activity, in distributing the Chinese Scriptures, has proved very beneficial. He has conversed with individuals, who, having read them, were induced to tear down from the walls of their houses those painted paper idols to which they had been accustomed to pay religious honours Mr. Supper's sphere of usefulness is enlarged by his being appointed minister of the Malay Church ; so that he has not only an opportunity of preaching to a great number of much-neglected nominal Christians, Malay and Portuguese, but to Chinese and Mahomedans.

SAMARANG.

Of Mr. Bruckner's services the Society is deprived, by his transferring them to the Baptist Missionary Society ; to whom he offered them before he had apprised the Directors of any change in his sentiments.

AMBOYNA.

Mr. Kam's stated congregation is nearly doubled ; and when he preaches in the Malay language, the people are so anxious to hear him, that they come to church an hour or more before the time of service, to secure places ; and, at the Missionary prayer meeting, the church, which will contain 1000 persons, is full. The attention of the people to religious instruction appears to have been increased by very alarming earthquakes ; and an obstacle to his usefulness has been removed by the readiness with which many of the masters now permit their slaves to attend worship—a privilege formerly much restricted ; " but now," says Mr. Kam, " many of the masters request me to instruct their slaves, having found, by experience, that the instructed are more faithful and diligent than the ignorant."

Mr. Kam has paid a visit to the island of Banda, about 125 miles S. E. of Amboyna. He preached repeatedly, and there was a general disposition to hear. We trust that the Dutch Missionary Society will use its best endeavours to supply all their colonies of the East with faithful ministers of the Gospel ; for it is said that there are twenty or thirty thousand natives bearing the Christian name, who are as sheep without a shepherd.

Mr. Kam is obliged to procure, with much labour and expense, written copies of his Sermons and Tracts, for distribution ; but the Directors have just sent him a printing-press and types : they have also printed in London several thousands of Extracts from the Scriptures, in the Malay tongue, for Java, Amboyna, and other

countries in the east; and they rejoice in the prospect of a large supply of the whole New Testament in that language, now printing by the British and Foreign Bible Society, being soon forwarded to Amboyna and other of the Molucca Islands: for such is the desire of many of their inhabitants for the Scriptures, that they would part with any thing they possess to obtain a single copy.

Mr. Kam reports, that the Auxiliary Bible Society in Amboyna is in a flourishing state, and that their subscriptions amounted to 4000 dollars.

CEYLON.

Mr. Ehrhart has been removed by Government from Matura to Cultura; where he preaches, alternately, in the Dutch and Cingalese languages. He has also established a School, in which, by the help of under-masters, children are instructed in the English, Dutch, and Cingalese tongues. Mr. Read preaches twice a week in Dutch, and keeps a day-school.

CONTINENTAL INDIA.

The Brethren who sailed in the Moira, about a year ago, to strengthen the several stations in India, arrived safely at Madras on the 26th of August, 1816. Mr. Townley and Mr. Keith proceeded immediately, in the same vessel, to Calcutta, where they arrived on the 7th of September, in perfect health.

CHINSURAH.

Mr. May, in his last letter, states that the number of Schools under his care amounted to THIRTY, in which there are more than 2600 children under instruction.

Mr. Pearson has been sent out to Mr. May's assistance; and he has been joined by an European, approved by Mr. Townley and himself.

GANJAM.

The proceedings of Mr. Lee at Ganjam have been much interrupted by the ravages of a fatal fever, which prevailed there for a considerable time; by which the Schools were broken up, the congregation dispersed, and many of the native inquirers removed by death. In the course of a month, about 700 persons fell victims to its rage.

Mr. Lee, by the advice of his medical friends, embarked for Madras, from whence he wrote in September last, when both Mrs. Lee and himself were seriously ill; so that it was feared a voyage to England must be tried, as the last resource for the recovery of their health.

Mr. Lee, however, unwilling to quit the scene of his labours, resolved to proceed to Berhampore, about twenty miles from Ganjam; and there abide, if his health would permit, in order to form Schools among the natives, and to render it a branch of the Ganjam Mission.

Mr. Lee, being at Madras when the Moira arrived, had an opportunity of meeting with Mr. Mead and Mr. Render, whose intention was to settle in Travancore, as successors to Mr. Ringle-

tube, who had left that station, without giving time for the Directors to supply his place.

Some circumstances preventing them from proceeding to that destination, Mr. Render was to assist Mr. Lee at Berhampore, and Mr. Mead remained in Madras.

MADRAS.

Of the safe arrival of Messrs. Knill, Reeve, Mead, and Render, at Madras, we have received the agreeable information.

Mr. Loveless's Free School flourishes: he had 128 scholars, with the prospect of further increase. Schools, he says, must be a principal object regarded by Missionaries in India.

M. Knill will, as proposed, continue at Madras, as the assistant of Mr. Loveless.

VIZAGAPATAM.

Mr. Pritchett having procured a better situation in the town for the School, the number of children is considerably increased, and a far greater number of persons attend the preaching of the Gospel.

In September 1815, Mr. Dawson joined the Mission at Vizagapatam, to the great joy of Mr. Pritchett, who much needed his assistance; Mr. Gordon having been so afflicted with a liver complaint, as to oblige him to take repeated voyages for the recovery of his health.

BELLARY.

Numbers of the Heathen call on the Missionaries, to make inquiry about "this new way;" and some of them appear to have received serious impressions: but the fear of losing caste and encountering the angry opposition of their friends, too frequently keeps them in a painful state of hesitation.

Four native Schools continue to prosper; and the divine truths which the children read and commit to memory, have begun to produce some happy effects. Several more Schools in the neighbouring villages are in contemplation.

Much good has been done among the Military of the 84th regiment. They have contributed, together with other pious soldiers of the 69th regiment, the sum of 43*l.*; besides a donation of 4*l.* to the Tract Society, whose publications have been highly useful, and particularly acceptable to the sick soldiers, of whom there are, at times, considerable numbers in the hospital.

The Missionaries have completed a third Catechism, and a large tract of Scripture extracts, which they transcribe for the use of their pupils; but they earnestly long that their trying labours in this respect may be abridged by the use of a Press, which they trust that the Authorities in India will grant them. They are also proceeding in the great work of translating the Scriptures into the Canaara language; but, through the illness of their Moonshee, they have not been able to make the progress which they desire.

SURAT.

The brethren have commenced two Schools, in one of which many of the natives are learning the English tongue: the other is

for the English and half-caste boys. Mrs. Fyvie also has commenced a School for English and half-caste females. Every Sunday morning the brethren preach to the soldiers; and, in the evening, in their own house, to all who are disposed to hear.

Besides the city of Surat, the Missionaries have their eye on two places north of it; Baroach on the Narbuddah, and Cambay at the upper end of the gulf: each of these places requires two Missionaries at least.

The Directors have just dispatched, on board the Asia for Bombay, Mr. Donaldson, one of their students at Gosport (with Mrs. D.); and hope ere long to augment the number of labourers in this important station.

MAURITIUS.

Mr. Le Brun's Schools have succeeded beyond expectation. Governor Farquhar not only countenances Mr. Le Brun, but has been pleased to address a letter to the Directors, from which they will take the liberty of making a short extract.

"It is with great pleasure I now communicate to you the flourishing state of the Schools established here by Mr. Le Brun. This indefatigable Misssionary has succeeded in the difficult task of inducing the free-coloured population of Port Louis to send their children for instruction, not only in the elementary parts of education, but also in the doctrines of the Christian Religion; and this he has effected, notwithstanding the indifference, not to say opposition, which was to be expected in a colony, and in a class of population, where religious principles were destroyed by the Revolution, and the profession of them treated as hypocritical and contemptible. On this account Mr. Le Brun deserves the greater credit: he has shocked no man's opinions or prejudices; but holding the noiseless tenor of his way, persevered in the meritorious course, until the number of his scholars has become too great for one man, however zealous and assiduous, to attend to. I trust, therefore, you will excuse me in soliciting the attention of the Directors to an increase of the means of affording education to the numerous poor of this colony."

His Excellency has done more than offer this advice: he has placed at the disposal of Mr. Le Brun a spacious building, well adapted to the purpose of education. The Directors are looking out for a suitable helper for Mr. Le Brun; one who is acquainted with the French tongue.

SAVANNAH RELIGIOUS TRACT SOCIETY.

From the Annual Report of that Institution it appears that during the past year, the first of its existence, the Board of Managers have distributed upwards of thirty-two thousand Tracts.

"Beside the provision of Tracts in the English language, the Board thought it expedient to procure some thousands of copies in the French, Spanish, and German languages. These have been sent to German settlements in this state, and South-Carolina, to the

Floridas, and to New-Orleans. From individuals, to whose care were committed parcels of Tracts in the above languages and in the English, they have received the pleasing information that those to whom they were given expressed their thanks for them.

Of the Tracts committed to the care of the President, for New-Orleans, the Board have received an account in a letter from himself directed to the treasurer, which is presented with this report. This letter, they trust, will encourage the Society in the pursuit of its beneficent course.

The tracts in the French, Spanish, and German languages, were procured from the London Tract Society.

The following copy of a letter from the Rev. W. B. Johnson, president of the above society, after his return from a tour to New-Orleans, not only evinces the practicability of an easy and profitable distribution of tracts in that region, but furnishes likewise the cheering prospect of a growing attention in the inhabitants generally to the means of grace, and of a spirit of liberality pervading the various religious denominations, not excepting the Roman Catholics of that country, which is as delightful as it is surprising.

BEAUFORT, (S. C.) 16th May, 1817.

My Dear Brother—As the Corresponding Secretary of the Savannah Religious Tract Society is now absent from the city, I address this communication to you, and request you to lay it before the Board at its approaching session.

You remember, my brother, that in the month of November last I received from our librarian in Savannah, several thousand tracts on religious subjects, in the French, Spanish, and German languages, for distribution in the city of New-Orleans. Anterior to my departure from the Atlantic shores, I remained some time in this town, and took the opportunity a little previous to the meeting of the Board of the Tract Society in this place, to present to that body through their president, a copy of the constitution of our society and a few copies of the tracts, which I had with me.

At Charleston, from which port I sailed, I had the pleasure, at the request of the Spanish consul, to put into his hands several copies of tracts in the Spanish and French languages.

On my arrival at New-Orleans, I proposed to some gentlemen, who have been the most active in benevolent and pious exertions in that city, the formation of a Religious Tract Society; offering to present to such a body as soon as formed, the tracts, with whose distribution I was charged. These gentlemen doubted the propriety of the attempt, and yielding to their judgment, I made no further efforts towards the organization of such an institution. I found besides in the possession of one of them a considerable number of tracts which had been sent to him from England for distribution.

As it was not deemed adviseable to form a Tract Society in the city, through which, as a suitable channel, I should have preferred that the tracts committed to my care should have been distributed, I then commenced the circulation of them myself. In the prosecution of this design, I passed through the streets in company with a pious friend, carrying with us as many tracts as we could. These were presented to the persons whom we met, and to the inhabitants of the houses which we passed. In many instances, those who received one copy, not satisfied with that only, would ask for a supply for the whole family. And as we passed along, we were frequently followed by little crowds, who came eagerly to ask for the "*little books.*"

Besides thus distributing them personally, I put into the hands of individuals little parcels for distribution in their circles respectively; and the numbers which remained at the time of my departure from the city, were placed in the hands of the pious youth above mentioned, on whose zeal I can rely for their extensive circulation.

I also distributed a considerable number of tracts among the mariners, in the hospital, and in the prisons.

To beggars who visited the house in which I resided, for alms, I read several of the tracts in the French language, to which they paid great attention, and in which they appeared to take a deep interest.

I visited in the Lower Fauxbourg a French family, who were people of colour, but free. The family consisted of a mother, a son and daughter. The mother understood English tolerably well, but her son and daughter were unable to understand a word of the language. Her son, a youth of about eighteen years of age, lay very ill. To this afflicted family I paid more visits than one, and when with them read to them some tracts in their native language, to which they paid the most solemn and earnest attention. And I have some reason to hope that they received some benefit from those little tracts, which in other instances have been so much blessed.

It is however to be lamented, my brother, that among all the tracts we have received in the French language, we have none that possess a peculiar fitness for those countries in which the Roman Catholic religion prevails. While in New-Orleans, I was presented with one in English, entitled the History of Andrew Dunn, an Irish Catholic. This tract I must beg leave to recommend to the Committee of Selection as one proper for their adoption and worthy of being translated into the French and Spanish languages for distribution among Catholics.

In addition to the interesting scenes which opened upon my view in the distribution of tracts in New-Orleans, I can with pleasure say, that the scenes, which presented themselves in relation to the cause of the Redeemer's kingdom in general, were not less interesting and important. The congregations that wait on the preaching of the gospel are numerous and deeply attentive. The monthly concert meeting for prayer is attended with much life and

interest. A regular weekly prayer meeting is held also; and in these assemblies, Christians of different denominations meet in the most cordial and harmonious manner, and mutually exercise their various gifts.

To the Roman Catholics I had the opportunity of preaching in their Cathedral, with the permission of the priest, in behalf of the Female Orphan Society—hundreds were present. This Society is pursuing its benevolent course with great zeal and interest, and I trust will be the means of much good in the city of New-Orleans.

From this state of things in that city, I cannot do otherwise, my brother, than strongly hope that the day is not far distant when a great work of the Lord will be carried on there. Allow me, therefore, to congratulate the Board on the agency with which God has honoured it in contributing something towards this desirable state of things, by means of those Tracts which they have sent to that city. Affectionately yours in best bonds.

WILLIAM B. JOHNSON.

MISSIONARY SEMINARY.

(FOR THE CHRISTIAN HERALD.)

At the late annual meeting of the Northern Missionary Society in the city of Albany, the Rev. Robert Forrest, of Delaware county, directed the attention of the Society to the expediency of forming, without delay, (in conjunction with the other Societies in the United States to be severally invited) a Missionary Seminary, for the express purpose of educating youth for preaching the Gospel among the heathen, &c. He observed that the theological seminaries already instituted in this country, however good, were not adapted to the instruction of Missionaries, who, besides obtaining a proper knowledge of divinity abstracted from local controversies, ought to be instructed in a system of pastoral duties adapted to heathen and catholic countries, and should have the means afforded them for the acquisition of foreign languages; and, if destined for South America, should be better informed respecting the civil and ecclesiastical policy of these provinces than they can now be from any publication in our language. Notice was taken of the missionary seminaries in Europe, such as that instituted by the Missionary Society of London, under the direction of Mr. Bogue of Gosport, where there is an excellent course of missionary lectures delivered; and the seminary at Rotterdam, for the benefit of the Netherland Society. It is only since the Missionary Society of London received the fruits of their seminary, that they have been successful among the heathen, and that the want of such institutions is peculiarly felt in other societies. In the year 1804 the Rev. Dr. Livingston, in a sermon preached before the New-York Missionary Society and published, directed the public attention to this important subject; and it is much to be regretted that during thirteen years it has been neglected. If means had been used to form such a seminary as that established at Gosport, there would have been a considerable

saving of expense, and our American missions would have presented a very different aspect from what they do at present.

This business having been first introduced into the Board of Directors of the Northern Missionary Society, particular notice was taken of it in their report to the Society, which met the following day. The Society having become *auxiliary to the United Foreign Missionary Society*, resolved, that their Board of Directors express to that Society their views respecting the expediency of forming a Seminary, and pledging themselves to aid it to the utmost of their power. Might there not be a meeting by delegates upon this very important subject, either in New-York or Philadelphia?

—— *A Constant Reader.*

AMERICAN BIBLE SOCIETY.

CONTRIBUTIONS of *thirty dollars* each, to constitute the following clergymen *members for life*:—Rev. Stephen N. Rowan, by a number of ladies at Greenwich, N. Y.; Rev. Samuel Fisher, of Paterson, N. J., by a friend; Rev. ——, Pastor of the Presbyterian Church in Fredericksburg, Virg., by the female members of the congregation; Rev. Thaddeus Pomeroy, by the trustees of Randolph, Mass.; Rev. Asa Meade, by the Female Reading Society in Canterbury, Conn.; Rev. Peter F. Wynkoop, of Hyde Park, Dutchess County, N. Y., by a friend; Rev. Thomas De Witt, by the ladies of Hopewell and New Hackensack, Dutchess County, N. Y.; Rev. John Gosman, by the Female Bible Society of Kingston, Ulster County, N. Y.; Rev. Jacob T. Schultz, by the ladies of Lebanon, N. Y.; Rev. Dr. Ashbel Green, President of Princeton College: also, *thirty dollars* from Mr. Robert Gosman, of Kingston, Ulster County; $200 from the Montgomery Auxiliary Bible Society; $400 from the Ohio Auxiliary Bible Society; $300 from the Bible Society of Salem and vicinity, Mass.; $32 from the Cumberland Bible Society, N. J.; $100 from Thomas P. Ives, Esq. of Providence, R. I.; $100 from Roswell L. Colt, Esq. of Baltimore.

DONATIONS *to the Biblical Library, by the British and Foreign Bible Society*—Royal Stereotype Pica Bible—Brevier ditto—Minion ditto—Nonpareil ditto—Pica Testament—Welsh Bible, 8vo.—ditto ditto, 12mo.—Gaelic ditto, 8vo.—ditto Testament—Mank's Testament—Irish ditto—French Bible—ditto Testament—Dutch Bible, 8vo.—Danish Testament—Italian ditto—German Bible, 8vo.—ditto ditto, 12mo.—do. Testament, 24mo.—Spanish Testament—Portuguese ditto—Ancient and Modern Greek Testament—Modern ditto—Arabic Bible, 4to.—Esquimaux Testament—Mohawk Gospel—Ethiopic Psalter, 8vo.—Syriac Testament, 4to.—7 setts of the Society's Reports, in calf, extra.

On seeing the last Rose for the Season hanging on the Tree.

Yon lovely solitary rose,
That bends the stem whereon it grows,
And drops in seeming woe;
Those flowery friends it seems to mourn,
Who fallen never to return,
Bestrew the dust below.

Despoiled of beauty, see them laid
Beneath their mother's leafy shade:
They tell that lovely flower,
That it, like them, must quickly die;
Then, wafted by the zephyr's sigh,
Its leaves will strew the bower.

Returning spring again will grace
Their mother with another race,
As sweet and fair as they:
They'll kiss the sun, and drink the dew,
Be praised while they're unspoiled and new,
Yet only have their day.

Thus man's frail race spring up and bloom:
To-day they live—but in the tomb
To-morrow low they lie.
Yet when the soul is purged from crimes,
Though sinks the frame, the spirit climbs,
And blooms beyond the sky.

[*Youth's Mag.*

THE CHRISTIAN HERALD.

VOL. IV.] *Saturday, October* 11, 1817. [No. 3.

BRITISH AND FOREIGN BIBLE SOCIETY.

Speeches at the 13*th Anniversary,* (*continued from page* 24.)

JOHN WEYLAND, jun. Esq. said :

" My Lord and Gentlemen,

" I have always, in whatever situation I have been placed, whether visiting my friends in this town, or executing the duties of a country gentleman in my own neighbourhood, felt it my duty to advocate this Society : I have always felt it equally my duty and my delight, to stand forth in its support ; and to say, that, in my humble opinion, it is one of the wisest and the noblest efforts that ever the grace of God put it in the heart of man to make, for the promotion of God's glory, and the good of mankind. If I am asked wherefore I think this, I reply, because it is founded on the only solid principle of human improvement : I would say, that almost divine principle, the *moral equality* of mankind, I mean the principle which consecrates this great truth,—that the poorest man in the poorest cottage, nay, the wildest savage in the remotest desert, has a soul, as valuable in the eye of his Creator, and which should be as valuable in the eyes of those who have the power of protecting and instructing him, as the greatest monarch on his throne.

" It is this feeling which soothes the mind of the philanthropist, on contemplating the *political inequalities* of the human condition, which he must necessarily admit to be an essential part of the ordination of Providence towards a fallen world. It is the principle of *moral equality* too, as it is acted on by this Society, which more than compensates to the man who is suffering under the consequences of *political inequality,* all the supposed hardships of his lot. For put the Bible into his hand, make him feel the objects we all feel, and instead of being the lowest in the scale, he is raised to the highest point of human happiness and usefulness ; he becomes the member of an *aristocracy,* to which I heartily pray that I, and those whom I love, may belong. Now, Gentlemen, I feel it peculiarly incumbent on me to make these observations, because the motion which I have the honour to second, thanks those personages, who, in point of rank, are the highest in this kingdom : but notwithstanding all the enjoyments, all the business, and, let me add, all the *temptations* incident to their station, they have shown that their hearts are fully alive to the truth of the principle I have mentioned. They feel, and they have *practically shown* that they feel, the poorest man in the King's dominions to be *their brother* in a moral point of view ; in that view which the Scripture takes of his condition, as one whom the same God created, and for whom the same Saviour died ; and, on every occasion, where they

have been called upon, they have cheerfully and heartily given their time, their talents, and their money, in promoting the moral welfare of their countrymen.

"Having said thus much upon the *principle* of the Society, I will, in addition, only bear the testimony of a plain country gentleman to its excellent *practical* effects. I have seen in my own neighbourhood, that these are most satisfactory. I have seen a man profligate and immoral, given to use himself and his family ill, and to abuse the trust reposed in him by his Master, by joining in a Bible Association, become a useful and active member of society; I have seen him *then* employ the day in laborious occupation, and a great part of the evening in instructing his neighbours in the elements of useful knowledge. I know another man that actually saved 4*s.* 6*d.* a week by becoming a Member of a Bible Association; he was accustomed to spend 5*s.* a week at a public-house, but a friend of mine put a Bible into his hand, and in a fortnight he came to the Penny Association and paid his penny; in six months from that period, he paid sixpence; and when the patrons of the Association expostulated with him, and told him they did not wish to deprive his family of the money, he said, 'Never fear, Gentlemen, I save 4*s.* 6*d.* a week by belonging to this Association; I formerly spent it at the public-house; I now spend my time with my family, and I have to thank you, not only for the saving of my money, but also for having made me a *better man*; for having given me the enjoyment of happiness that I knew not before; and I acknowledge towards you a debt of gratitude I shall never be able to repay.'

"My Lords and Gentlemen, I shall not detain you long; I will merely express a wish, which I trust will reach the hearts of all for whose consideration it is intended. Let the country gentlemen of England go forth with the Bible in their hands, and the Bible in their hearts! That is, let them distribute it among their neighbours, and show, by their own conduct that they are themselves sincerely actuated by its precepts. Thus they will improve the *moral habits* of the people, whom they are bound to protect; and thus will they be able *effectually* to meet those difficulties, which the distresses of the labouring classes have brought upon all the rest. Then shall we indeed once more become a happy and united people; and, having had the glory, by the moral and physical energies which God has imparted to us, of rescuing *ourselves* from tyranny, and the whole of Europe also, (in so far as their moral capacities allowed them to be rescued,) we shall, as a *people*, have, in due time, the still greater glory, of being the instruments, in the hands of God, of carrying the knowledge of His Word through the extended regions of the globe."

[Next follows Rev. Dr. Mason's speech, which was inserted entire in No. 24 of the last volume.]

The Rev. Richard Watson, (Minister in the Methodist Connection,) after some prefatory remarks on the merits of the Committee, spoke as follows:

"My Lord,

"The Report and the addresses which we have heard this day, have turned our attention to the Russian empire; and delightful are the views which are there presented to us. We cannot listen to such statements, without anticipating, from the circulation of the Scriptures in the Greek Church, the revival of religion there in all its purity: and whoever considers the geographical positions of the Russian empire, its rising greatness, its political influence, and the character of its sovereign, must contemplate such a revival of pure religion, as the certain harbinger of the moral renovation of the world. To merely Pagan countries we send both Bibles and Missionaries; but where Christianity exists, though in decay, the Bible may be sufficient. The circulation of the Scriptures alone, may raise and restore the Greek Church;—the frame of the temple still stands, and the Bible will re-kindle the fire upon its altars—an order of Christian ministers exists, though many of them are comparatively dead; but, like the witnesses in the Apocalypse, when the Spirit of truth shall enter into them, 'they shall stand upon their feet and prophesy.'

"The circulation of the Scriptures in the Latin Church, produced our own glorious Reformation, and gave us Protestantism with all its blessings. And we may look forward to the same results in the Greek Church, with this interesting difference, that the opposition made to the circulation of the Scriptures in the Latin Church, produced an angry schism; but, encouraged as Bible Societies are in the Greek Church, the free diffusion of divine truth will re-animate the body, and yet, probably, preserve its unity. This, my Lord, is a cheering consideration. Our Reformation dawned upon us with lurid glare; all our Protestant churches had their birth amidst the convulsions of political elements, and their cradle was rocked by storms; but in Russia we have the prospect of change without convulsion, of the good without the evil;—its reformation approaches like a soft and beauteous sun-rise, shedding rays equally welcome on the cottages of Siberia, and the palaces of the northern Cæsar. What is doing in Russia, in comparison of the wants and population of that empire, is chiefly in preparation; yet such notes of preparation fall delightfully on our ears; they are like the first faint notes of the birds, wakened, even by twilight, into songs—preludes to the full harmony of nature, and the perfect light of day. One circumstance, in the operation of the Bible Society, has appeared to me equally singular and encouraging—the eager desire of the people in all places to possess those Scriptures, which it is the object of the Society to furnish. Has, then, the carnal mind ceased to be at enmity with God?—Have vice and ignorance laid aside their hostility to truth?—We believe a time will arrive, when those reproving words of the Evangelist will lose their application,—'The light shineth in darkness, and the darkness comprehendeth it not;'—a time when the darkness shall comprehend the light, and eagerly lay hold upon it. Have we, then, the encouragement arising from the consideration, that

we are approaching that period? I think we have. When the light of the Gospel faded away from the minds of men in former ages, there was no such feeling as that to which I have referred; none sighed at the approaches of night; none laid hold on truth, as Jacob on the angel, saying, 'I will not let thee go.'—The shadows of the evening were welcomed, and the angel was repulsed. I have no other way of accounting for this change, but by referring it to the special influence of God; and this is one of the noblest proofs, that the work of the Bible Society is taken up into the plans of Providence: God is not only with us, but there is a sense in which he goes before us. Wherever this Society directs its operations, his Spirit appears, to precede it: a holy influence is breathed upon the world, preparing it to receive those blessings which the Sacred Word alone can communicate. This is a pledge of ultimate and universal success; it is the quickening freshness which goes before the morning; the rising breeze, which indicates the descending and universal shower.

"I will add but another remark, and I make it, because it has been made before, and because it derives its interest from being made often. Our Christian union still continues; we are still one in this glorious work; the dew of Hermon has not, to us, lost its refreshing quality; the ointment poured on the head of Aaron still retains all its fragrance. I follow, with pleasure, the respectable divine who has just addressed you. He is an American, with a truly British heart; and he has furnished me with an American allusion, with reference to the principles of this Society, which embraces Christianity of all names and all countries. We have buried the hatchet of strife, and may the moisture which nourishes the root of that tree under which we have laid it, daily eat more deeply into its edge, and more completely destroy its temper. I know of but one malediction in the breast of charity, and that is reserved for the man who shall dig the hatchet from the earth, and again give sharpness to its edge."

The thanks to the Treasurer were moved by the Rev. Dr. Thorpe, Secretary to the Hibernian Bible Society; and seconded by Major General Macauley.

Dr. Thorpe, after briefly observing, that the Resolution which he had to move required nothing from him to recommend it, said, he should proceed to discharge that duty which would be expected from him, by giving some information with respect to the state of Ireland.

"I am happy," (said Dr. T.) "to be able to state, that the Hibernian Bible Society continues to prosper. The last year has been with us as it has been here—a season of unexampled pressure; yet, notwithstanding this, there has been but a very slight defalcation in our funds; and, as you have heard from the Report, we have issued 12,000 copies of the Scriptures more than in the preceding year; in that, our delivery was only 22,000 copies; and in this, it has amounted to nearly 35,000. This circumstance, my Lord, will, I trust, be admitted to show, that the lower classes

of Ireland have looked, under their distress, for support and consolation, to that source where no one ever looked in vain. I have also the pleasure to state, that the desire for the Scriptures increases among all ranks and denominations of persons in Ireland. I attribute this partly to the pains taken to educate the lower classes of Ireland. A great variety of Societies for the education of the poor have been instituted, which vie with each other; and the whole face of the country is covered with schools: and in speaking of those who are instrumental in spreading the advantages of education in Ireland, it would be unjust not to mention an Institution established in this country, to which Ireland is chiefly indebted; I mean the London Hibernian Society, which has schools spread over a large portion of the country, in which nearly 28,000 children and adults are receiving education.

"My Lord, I am happy to be able to say, that the desire for the Scriptures increases among the Roman Catholic part of our population. I am happy to be able to say, that Roman Catholic children in every part of the country have the Scriptures in their hands, and that no interest employed to prevent their reading the Scriptures has been able to avail. A short time before I left Ireland, I received a communication from a gentleman in a very Catholic part of Ireland, in which he informs me, that he gave the New Testament to ninety children in a school under his care, and that after some time they resigned their Testaments, stating, that they were obliged to do so. He received the Testaments, but suffered the children to attend the school. In the course of a fortnight they came back, soliciting the Testament again, and assuring him, they would read and use it in the school, in spite of all opposition.

"My Lord, having spoken of the opposition among some Roman Catholics to the reading of the Scriptures, I trust I shall not give alarm or displeasure, if I say a few words on Protestant opposition. I am aware that the subject is not strictly proper in such a Meeting as the present; and I concur in the opinion, that we should meet in the spirit of harmony and peace, and treat our opponents with forbearance and conciliation: and I trust, I shall show in the course of my remarks, that I am not insensible to these considerations. But I cannot pass over the opposition to which I allude, without injustice to the two Prelates in Ireland, who take a forward part in vindicating the Bible Society. In the course of the last year, a brother clergyman in Ireland published a work against the Bible Society, which had a very wide circulation; and in his late Visitation, the Lord Bishop of Meath took that work with him into the Episcopal Chair, and refuted it paragraph by paragraph. At the last Anniversary of the Hibernian Bible Society, the Lord Bishop of Kildare came forward, and with similar zeal, refuted in a most able speech the statements which it contained.

"Having mentioned this publication, I would beg just to add a specimen of the author's reasoning before I dismiss it. I shall first

give his premises, in which we shall agree: that the Bible is the very best book in the world. But observe his conclusion: that this very best book has been the cause of all the mischief and misery that have existed in the country. Now, my Lord, I must confess that I like this kind of reasoning; not merely because it shows something of that vivacity and spirit, under the influence of which my countrymen sometimes pass rather rapidly over premises and arguments, and take their stand upon conclusions; but because I think it will have a most salutary influence upon that part of our opponents who are good and conscientious men; and God forbid we should deny that there are many such among them. I think that this mode of arguing will have great effect with persons of this candid description: for it proves, that the opposition is not so much to the Society, as to the Book which the Society circulates. There is little or nothing said about the Society, but all the objections are brought against the Book which it circulates; and a very considerable portion of those found in the numbers of our opponents, are as well affected and as cordially attached to the Bible as we are. I trust, therefore, that they will revolt from the standard of hostility, and place themselves in the ranks of this noble Institution.

"My Lord, having stated to your Lordship and the Meeting something of what has been done in Ireland, I cannot but beg your attention to the magnitude of the work which is still before us. There have not yet been circulated in Ireland quite 300,000 copies of the Scriptures; and let me ask, What are 300,000 copies for a population not far short of six millions? There are millions of Irishmen at this moment who have never seen a copy of the Scriptures. Yes, my Lord, from my own knowledge I say it, there are millions in Ireland who have never seen a copy of the Scriptures; and there are many, very many, who have not heard of the Bible. In confirmation of this, I appeal to a fact in the last Report of the Sligo Branch of our Society. A poor man, nearly ninety-seven years of age, arrived lately at Sligo in quest of a Testament in large print. 'I have,' (said the inquiring pauper,) 'lived ninety-six years without seeing, or even hearing of such a Book; and, now that I am on the brink of the grave, I wish to learn how I may be happy beyond it.' This is not a solitary instance: multitudes in Ireland (as I stated before) have never seen the word of God: multitudes in Ireland have never even heard, that the Bible is the word of God.

"My Lord, many of those who, by their crimes in Ireland, have been brought to a shameful end, and who, before their execution, received instruction from the Bible, have expressed their regret, that they were not at a more early period made acquainted with its sacred contents. The notorious highwayman, Grant, who was lately executed, never saw the Bible till he was placed in the cell from which he was taken to execution; and, after perusing it for some time, he said, 'Had I possessed a copy of this Book ten years ago, I should not have been here to-day:' and he spent

his last moments in exhorting the thousands around him to get a Bible without delay, and study it.

"Now, while Ireland is in such a state, what are we doing? We are disputing whether we shall give the Bible or not? Whether it is not a bad thing?—What is the enemy doing? I will tell you one thing; and let that be a sample of what other things he has done, and what he may do hereafter. The enemy, aware that the people, being taught to read, must have something to read, provided something for them; and, in Dublin, within the last six months, a large edition of Paine's 'Age of Reason' was struck off for gratuitous distribution. This is a positive fact: it was struck off, and it is at this moment, I believe, in the course of distribution among the lower classes.

"My Lord, this speaks volumes! it tells us what we should do; for, when we see the enemies of God and of truth so active and successful, we, in a better cause, should be equally active, that we may be equally successful."

JOHN THORNTON, Esq. Treasurer.

"My Lord and Gentlemen,

"I cannot but express to you my very grateful thanks for the honour you have done me in again electing me your Treasurer. At the same time, I cannot but observe, that your thanks have in no case been more unnecessarily bestowed than on myself on this occasion. I can assure you the pleasure of the office amply compensates me for all the labours I have in it. I can truly assure you, I receive no letters with greater pleasure, than those letters which contain donations and legacies for the Institution. I can truly assure you, I accept no bills with so much satisfaction, as those bills which are drawn from foreign countries on account of this Society. In commercial transactions, there is always some risk attendant upon payments of whatever kind, but in these transactions I am persuaded there can be no loss. He who pays, and he who receives, are alike gainers; for it is the attribute of mercy, that it blesses him that gives, and him that takes.

"It is highly gratifying to me, to be able to state to this Society, that my labours, as your Treasurer, are happily not likely to be diminished. In a year of most unparalleled difficulties, when we must conclude there has been a considerable defalcation of funds in some quarters of the country, there has been an increase from other sources, and other causes, which nearly compensates the loss which may have been occasioned by the distresses of the times. The aggregate amount of subscriptions and donations within the last year has not been less than 62,286*l.*; the difference between the receipts this year, (exclusive of the sales of Bibles and Testaments,) and the last, is only 646*l.*

"Much has been stated in the Report to which I might call your attention; but I will advert to only one or two points. When it is stated that the Canstein Institution, which, a few years since, I saw mouldering in inactivity, is not now capable of supplying Bibles enough for Germany; when the Moscow Bible Society in-

forms you, that it can distribute 100,000 Bibles; when I turn to the Reverend Gentleman lately arrived from that empire, who states, that he has heard of MS. Bibles copied by peasants, and that when money was offered for them, they said 'no, they would accept nothing but a printed copy in exchange:'—Gentlemen, when I consider these statements—and I need not go further, because your own minds will supply all I can say as to the misery of those who are destitute of the Scriptures—I feel convinced that none of us will relax our efforts, because we have supplied our own districts with them.

"It remains for me to state, that the expenditure of the last year has exceeded the income to the amount of 500*l*. I hope, however, God will continue to bless us in our funds, as he has hitherto blessed our exertions. I will now advert to a subject which I believe your Lordship has explained;—the absence of the Chancellor of Exchequer. I had this morning a conversation with him, and had an opportunity of knowing how firmly his mind was bent on his attendance here to-day. I can testify his disappointment; and, perhaps, a note sent in haste cannot so effectually express it. For many years he has occupied your Lordship's right hand; and when, during the recess of Parliament, he has leisure to meet the Committee, no man is more constant in his attendance, or shows more attachment to the interests of the Society."

23d Report of the London Missionary Society, (continued from p. 27.)

SOUTH AFRICA.

STATIONS WITHIN THE COLONY.

Cape Town.

Mr. Thom has lately taken a journey of ten weeks into the interior; in the course of which he travelled 1100 miles, and preached to thousands of Colonists, Hottentots, and Slaves.

It has pleased God to deprive Mr. Thom of his excellent wife, who seemed remarkably qualified to be his helper in the Missionary Work.

Stellenbosch.

The Ministry of the Gospel in this place, by Mr. Bakker, is still accompanied with the divine blessing; and the people, grateful for the privileges which they enjoy, are generous in their contributions, not only for the support of this Mission, but for the extension of the Gospel in other places: as a proof of which, they have paid, in the course of the last year, to our agent at the Cape, the sum of 400 rix-dollars.

Caledon.

Mr. Seidenfaden and Mr. Wimmer, the Missionaries at this place, report, that the preaching of the Gospel is attended by the powerful influence of the Holy Spirit. So many are inquiring, "What shall we do to be saved?" that much of their time is occupied in conversing with them. The church consists of 67 adult persons; and there were many candidates for baptism. The people attached to this Settlement are numerous, and daily increasing; but they

are extremely poor, and unable to build the edifices requisite. Civilization increases in an encouraging degree. During the last year, they grew about 70 quarters of wheat; whereas, formerly, they never sowed any; but they are in want of agricultural implements. They also need a fresh supply of Bibles and School-books, which will be forwarded. As a proof of their progress both in civilization and religion, they have raised a fund among themselves, amounting to 80 rix-dollars, for charitable purposes.

High Kraal.

Mr. Pacalt gives a favourable account of the state of his Mission. About 300 persons are attached to the Settlement, but cannot attend constantly, on account of their scattered situation and various employments. Twenty-two converted Natives, among whom was a man nearly 100 years of age, have been baptized, and others appear to be seriously concerned about religion. A School is supported, in which many receive daily instruction. The progress of civilization is very encouraging. A large quantity of wheat is sown, and considerable gardens are cultivated. They have 400 head of cattle, 70 sheep, and 15 horses, and pay taxes to the amount of 426 rix-dollars. Mr. Pacalt salutes the Directors, and desires them to say to the great assembly, at their annual meeting, that "they (the Society) clothe the naked, that they visit the sick, that they heal the wounded, that they give drink to the thirsty, and feed the hungry with heavenly food."—"My poor congregation," says he, "thank you with all their hearts; because, when they were lying in their blood, none cared for them but the English Samaritan, who bound up their wounds, poured in oil and wine, and took care for their future comfort."

Bethelsdorp.

The work of conversion among the Hottentots is still going forward, though not in so rapid and remarkable a manner as before. "Our School," says Mr. Read, "flourishes. We only want Bibles: we have only 8 Bibles for 50 or 60 Children, who read them with great eagerness. The Farmers, also, frequently apply for Bibles; so that we could soon dispose of two or three hundred." This want was no sooner made known to the British and Foreign Bible Society, than it was amply supplied. A new Settlement is formed by order of Government, to be called Somerset, in the neighbourhood of Theopolis; and Samson, a converted Hottentot, who is a good preacher, is invited to reside among them, as their instructor.

Theopolis.

By a series of events which Mr. Barker could not control, he was prevented from going to Lattakoo, as was proposed; and, at the earnest request of the people, induced to continue, for the present at least, at Theopolis. Here, in connexion with Mr. Ulbricht, who, we are concerned to find, has been much reduced by illness, he appears to have applied very diligently to all his Missionary labours, not only in preaching the Gospel, (in Dutch, which he has acquired), and keeping school, but by working with his own

hands, building himself a house of reeds and plaster, and existing in forming ploughs and other implements of agriculture, the fruit of which he has had the pleasure of enjoying. The people have greatly improved in their habits of industry, and have sown above fifty sacks of corn in the last year; which may be considered as a proof of very considerable advancement in civilization in this part of Africa.

More than seventy persons were baptized during the last year, and the word is heard with much affection. An Auxiliary Missionary Society has also been already formed at this Station.

STATIONS BEYOND THE LIMITS OF THE COLONY.

Caffraria.

It was stated in our last Report, that many of the Caffres had repeatedly expressed a strong desire that Missionaries from Bethelsdorp might visit them, and settle in their country; and also that Mr. Read, and our other Missionary Brethren, were equally desirous of communicating the Gospel to them. The war between the Colony and the Caffres, which had long prevented the attempt, having ceased, our brethren, with the permission of Government, commenced this great undertaking in the month of April 1816.*

[After a brief abstract of the chief occurrences, the Report adds:—]

Such an entrance among this people is certainly remarkable and encouraging. We must not be too sanguine in our expectations of success among such a savage nation; but we have reason to be thankful, and to cherish hope.

Mr. Williams and Tzatzoo, who returned to Bethelsdorp to procure necessary articles for their intended settlement, removed to Caffraria in the month of June, and were received in the most friendly manner.

Grace Hill, (formerly called Thornberg.)

Mr. Read, who visited this new Station on his way to Lattakoo, among some of the wildest and most uncivilized of the human race, where Mr. Smit has for some time laboured, says—"On my arrival here, I was much pleased with the appearance of things, which have taken a favourable turn; so that, instead of Thornberg, we agreed to call it GRACE HILL. About three months ago, God was pleased to pour out his Spirit on the people here; first among the Oorlams; and then among the poor Bushmen, seven of whom, including a captain, have been baptized."

As Mr. Read found that the intended settlement at Makoon's Krall could not be immediately commenced, he proposed, that the brethren, Corner and Goeyman, who were intended for that place, should proceed to Rhinoster Fountain, situated about three days' journey from Grace Hill, in the way to Griqua Town. Three hundred Bushmen are said to inhabit that spot. Mr. Read resolved to accompany them, and with his people assist them in building a house. "We take a plough with us," says Mr. Read. "Let it be remembered, that, in Africa, THE BIBLE AND THE PLOUGH GO TOGETHER."

* For a narrative of this journey, see Vol. II. No. 18, of Christian Herald.

Hephzibah. (*Formerly Rhinoster Fountain, in the Bushmen's Country.*)

After leaving Grace Hill, Sept. 18th, Mr. Read arrived here on the 21st; and, judging it to be a fit spot for a Missionary station, began to make some preparations for a Settlement. For a time, none of the Bushmen came near them; but, at length, the Captain (Slinger) and others arrived, and heartily welcomed the Missionaries. A piece of land was purchased, and some agricultural tools procured from Grace Hill. "To behold the wretchedness of this people," says Mr. Read, "and the fertility of their country, one would think that any person coming to teach the art of agriculture would gain the esteem of the whole world, independently of seeking their souls' eternal welfare."

After the people had heard the word daily, morning and evening, for some time, the mind of the Captain seemed to be deeply impressed. He exclaimed, before all the people,—"Now I believe there is a God! How should I have hands to handle, eyes to see, ears to hear, mouth to eat, feet to walk, if there were not a God. We must pray to him, that he may teach us more. I never had such a heart before. All the Bushmen must come to hear this great word. I must have a house built, and all my children must be taught."

Mr. Corner, who continues at Hephzibah with Goeyman, wrote a letter, some time after Mr. Read's departure, stating, that the Captain and the people continued to hear the word with great interest, and appeared to be suitably affected by it.

Mr. Read, in the course of his journey, after leaving the village called Campbell, entered a hut, where he found a Bootsuanna woman, who told him that she should never forget that evening which he and Mr. Campbell spent there; for it was by the preaching of the word on that evening that she was brought to the knowledge of the Gospel; ever since which, he was informed that she has manifested the spirit of true religion. It is also believed that her husband is a converted man. The parents and friends of both reside at Lattakoo, to which place they are gone with Mr. Read; and, as they can speak Dutch, as well as the Bootsuanna language, it is hoped they may be very useful in the first introduction of the Gospel into that city.

Griqua Town.

Occurrences of an unpleasant nature disturbed the peace and threatened the safety of this station, at the beginning of the past year. Some of the unconverted natives, who attached themselves to this Settlement, entertained strong prejudices against Mr. Anderson, because he opposed their bad practices; and even threatened to drive him away from this post, which he has occupied so usefully for many years: but there is reason to hope that their designs will be frustrated, and peace fully restored. Some of the aggressors have expressed sorrow for their misdemeanours, and asked forgiveness of Mr. Anderson, and of old Cornelius Kok, who has considerable authority in this place, which was readily granted.

The arrival of Cornelius Kok, in September last, appears to have produced good effects. He has greatly promoted the spirit for agriculture, so that more corn has been sown than ever before. He has also brought with him several lively Christians from Bethesda, whose conversation and example are very beneficial. Many young people have lately been turned from darkness to light, of whom forty were thought to be fit subjects for baptism.

From hence, also, Piet-Sabba, a Native Preacher, has been sent to a Krall of Bushmen, who had frequently insisted on his coming to settle among them, and to which he was himself strongly inclined.

Some professors of the Gospel, who had been in a lukewarm state, appeared to be recovering; and Mr. Anderson, and Mr. Helm, who also labours here, could not but hope that their sorrow would soon be turned into joy.

Bethesda.

By a letter received from Mr. Sass, it appears that his labours have been so much blessed, that he has baptized sixty adult persons, and many others are convinced of their sinful state. He laments that tares appear to have grown up together with the wheat; and that some who professed faith in Christ had awfully relapsed, and others had fallen into a lukewarm state: yet some of both, he had reason to hope, had been restored by the grace of Christ, and brought to rejoice in Him again. In others he has found great comfort and satisfaction.

Mr. Sass has judged it expedient to remove his residence to the north side of the Great River, where he finds a great number of the Bushmen.

REVIVAL IN KENTUCKY.

Extract of a letter to the Editor of the Christian Herald, dated Ewingville, (Christian County, Ky.) Sept. 15, 1817.

Dear Sir—With pleasure I inform you that the good work of our God is still going on in this (Logan) Presbytery. Since my last to you, I have attended several sacramental occasions, at all of which the glorious displays of divine power were extensively seen and felt. Many were pricked to the heart, and heavy laden under a sense of their guilt, fell prostrate in the dust before a sin-hating and sin-avenging God, and were constrained to cry out, "what shall we do to be saved?" The compassion of the adorable Redeemer was exhibited to their view. Their darkened understandings were illumined by the powerful beams of the sun of righteousness, and their hearts were subdued to the obedience of faith. They believed, adored, wept, and rejoiced "with joy unspeakable and full of glory." The ascriptions of glory (by these young converts) seemed to be given most heartily, to God and to the Lamb—to Him that loved us, and gave himself for us, and washed us from our sins in his blood! Within less than *four months*, at our camp and sacramental meetings, about *one hundred* souls have professed regeneration, the most of whom appeared very clear in their views of the glorious scheme of redemption.—Those who are principally instrumental in this blessed work, are

the Rev. Messrs. Harris, Chapman, W. and J. Barnetts, together with my own feeble aid, and the aid of some zealous, indefatigable licentiates. By what I learn from my correspondent, a member of the Elk Presbytery, the revival is nearly as great, if not quite as great, there as it is here. I have also learned, that in parts of the Nashville Presbytery there is a blessed work of God. These three Presbyteries compose the *Cumberland* Synod, and embrace western Kentucky, Tennessee, and some of the adjacent territories. If the above statement of *facts*, respecting the revival of God's work in this part of our guilty land, will tend to "provoke" any of God's ministers and people "to love and to good works," one of the highest objects of the writer will be answered. O Lord, may all pray in the Spirit, "thy kingdom come."

It appears to me that God has kindled in my unworthy breast some *missionary fire;* I dare not quench it by apathy or saying "there is a lion in the way." I expect, if God will, to set out on a missionary tour through the Illinois and Missouri Territories in a few days. The Rev. Mr. Rice writes to me from St. Louis, that there is the greatest need for Gospel labours in those parts.

I am, dear Sir, in bonds of Gospel union,

Your obedient servant, F. E.

Extract of a letter to the Editor of the Christian Herald.

BRISTOL, (Eng.) 4th July, 1817.

DEAR SIR,—I sent you some time past the valuable letter of the celebrated Dr. Stock, on his retiring from his connexion with the Unitarians*. I have now the pleasure to send you the following lines presented by him to the excellent Mr. Vernon, who was the means of his conversion, thinking that they would very suitably occupy a page of your useful publication. The dear Vernon departed to his promised rest and ineffable glory in the spring. An enlargement of the heart baffled the powers of medicine, and took him to an early grave, universally lamented.

Yours, &c. S. P.

"Friend of my life!" 'twas thus that Pope express'd
The warm emotions of a grateful breast.
Friend of my *soul!* Oh far more sacred name
Is that which thou, my Vernon, well might'st claim:
Accept this trifling token of esteem
From one whose life has been an empty dream,
In deep self-ignorance, and error past.
And, oh! what might have been its close at last!
Had not kind heaven, its mercy to display,
Thrown thee, as if by hazard, in its way;
Made *thee* its instrument to charm the ear
Of one long deaf, and check his rash career;
To bend his heart, and make him feel his sin;
To show what deep corruption reign'd within;

* For this letter, see Vol. III. No. 8. page 114.

Lead him to see that ev'ry hope was gone,
That on himself dependence could be none,
And make him gladly thus, bereft of all,
Before his Saviour's cross adoring fall.
Thou wert that instrument, beloved friend!
And when should thanks for such a boon have end?
Thou wert *that instrument*, yet not to thee,
But to our common Lord the glory be.
'Twas his unpurchas'd grace, redemption wrought
For thee, and me—the teacher, and the taught.
Both might alike have perish'd in despair,
And both, if sav'd, (oh what a hope is there!)
Must owe their rescue to that gracious aid,
Which, when no arm could save, then he display'd.
Oh! that in time my privilege might be,
To prove an instrument of good to thee!
Oh that thy health restored might shortly cheer
Those anxious friends to whom thou'rt justly dear.
Yet not on human skill our hopes rely;
We look for aid to one above the sky!
And may the prayers by many a heart preferr'd
On thy behalf be with acceptance heard.
May heaven suggest the means, and bless their use,
Which may this much desir'd effect produce.
The throbbings of *too kind* a heart restrain,
And pour health's equal tide through every vein.
Renew thy faded strength, and thus restore
Thee to thy public usefulness once more.
May many yet be check'd in error's road,
Hearing thy counsels in the house of God,
And furnish thus another sparkling gem,
Fit to enrich that starry diadem
Which thy great Master shall on those bestow
Who turn men's feet from evil here below.
This thou shalt cast before the Saviour's throne,
And yield the glory unto him alone.
Oh dearest friend! which ever first may tread,
Or thou, or I, the mansions of the dead,
Will not this sacred tie that binds us here
Ev'n in another state our souls endear?
Will not th' affection kindled here below
Ev'n in the disembodied spirit glow?
I would not with unhallow'd earthly eyes
Too deeply press on these high mysteries;
But yet methinks what joy the heart must swell
To welcome one on earth remember'd well,
On his first entry to that seat of rest
Reserv'd for all the spirits of the blest!
How will their mutual gratulations flow,
How will each heart with mutual transport glow,
To see each other 'scap'd the dangerous sea

Which bears man onward to eternity,
And safely landed on that peaceful shore
Where sin and sorrow shall be known no more!
Be this our lot, dear friend, nor ours alone;
But, oh! may all we love surround the throne
Of Him who lov'd and wash'd us in his blood,
And thus has made us kings and priests to God;
With us in joyful adoration bend,
And sweet communion that shall never end.

Mr. LEO'S STEREOTYPE NEW TESTAMENT.

The Editor of the Christian Herald has received from the Rev. Frederick Leo, a copy of the stereotype edition of the New Testament in French, of *Le Maistre de Sacy's version*, which that indefatigable and worthy friend to the Bible interest has lately caused to be executed at Paris. The Plates were cast at the celebrated foundry of Mr. Firmin Didot. The book forms a volume of 584 large Octavo pages, in pica type. The execution of the whole work is in a style of superior merit. It exhibits an elegant and excellent specimen of French typography, which reflects honor not only on the artists, but on the country which produced it. Mr. Leo's zeal for the propagation of revealed truth has been abundantly manifested by his unwearied labors for six years past in the metropolis of France to procure stereotype plates of the Holy Scriptures, in order to facilitate their circulation by furnishing them at as low a price as possible; and his disinterestedness has been equally conspicuous, in his having gratuitously devoted the greater part of his time during the period above mentioned to the advancement of this beneficent object. He has been aided in his labour of love by the voluntary contributions of several individuals and Societies, friendly to the cause, in that and other countries.

The above New Testament is afforded on fine paper paper at 3½ francs (63 cents) in sheets, and 4½ francs (87 cents) in boards.

In May 1812, Mr. Leo issued proposals for obtaining by subscription the means of procuring stereotype plates for the New Testament in French, of *Osterwald's version*. In June 1813, he had finished the work, and the printing of the first edition. The British & Foreign Bible Society, in 1814, contributed five hundred pounds sterling to aid in printing a new edition from the same plates. By a communication which the Editor has lately received from Mr. Leo, it appears, that he had in July last completed the printing from those plates of thirteen thousand copies, all of which were then in circulation. Shortly after the publication of the first edition of the above work, Mr. Leo, at the suggestion of a number of persons, chiefly Roman Catholics, was induced to undertake the procuring of a set of stereotype plates for the New Testament in French, of the version above mentioned of M. de Sacy, who more than a century ago furnished a liberal translation of the whole Bible from the *Vulgate* edition, which was approved by the Roman Catholic authorities of France. The translation of Mr. de Sacy,

who was a good Scholar, having been written in the Augustan age of French literature, and being more free from the idiomatic phraseology of the original languages, with which the more literal versions abound, and to which the French tongue cannot easily accommodate itself, this new work is more likely to be acceptable to the French Catholics, and to obtain a more extensive circulation than the other.

In the prosecution of this benevolent enterprise, Mr. Leo has had to contend with many difficulties, which have called into exercise some of the christian graces with which he seems to have been eminently blessed, and by means of which alone he could have been enabled to accomplish his arduous undertakings in such a country and under such circumstances as those in which he was called to perform them. Among the modes of opposition which the enemies to the circulation of the Holy Scriptures have devised to obstruct his labours, we observe one lately used by the editor of an Ecclesiastical Journal, called "*The Friend of Religion and of the King*," which was evidently designed to level a fatal blow at the whole work in which Mr. L. is so usefully engaged. The writer not only calls in question the correctness of the version used, but, in the most illiberal and indecorous manner, represents Mr. Leo as a *dangerous deist*. We are pleased to observe, in another Paris journal, that calumnious aspersion, both upon the work and the religious sentiments of Mr. Leo, very justly and honourably refuted; and Mr. Leo himself, in his answer to this abusive personal attack, replies with a forbearance, a meekness, and a dignity which furnishes the Christian public with an unequivocal test whereby to judge which is the greatest *friend to religion*, the accuser or the accused. In a letter which we have recently received from Mr. Leo, he mentions a fact which has tended to afford him much encouragement under his trials. The Minister of the Interior had lately honoured him with a private audience, and on behalf of the king, had presented him with one thousand francs, to aid in the printing and circulation of his stereotype New Testament. His Excellency promised to send some copies of the book into the Provinces, in order to make his biblical institution better known. Mr. L. also mentions another grant of five hundred pounds sterling received from the British and Foreign Bible Society on account of his new work.

Will not the Christian people of the United States also do something to aid that zealous servant of Christ in promoting so laudable an undertaking? We hope that the Board of Managers of the American Bible Society will, according to its ability, contribute a liberal assistance towards advancing the object of Mr. Leo's labours.

We have a document containing a number of interesting particulars respecting the history of Mr. Leo, (obtained from the most authentic source,) the details of which, for want of room, we must defer to another number of this publication.

THE CHRISTIAN HERALD.

VOL. IV.] *Saturday, October* 18, 1817. [No. 4.

AUXILIARY COLONIZATION SOCIETY.

A number of gentlemen met in WINCHESTER, (Virginia,) September 20, 1817, for the purpose of forming themselves into a Society for *Colonizing the free people of colour*, auxiliary to the mother Society in Washington, when the Rev. Wm. Hill* was called to the chair, and the Rev. Wm. Meade† appointed Secretary. The following articles of association were then adopted—viz.

ART. 1.—This Society shall be called "THE AUXILIARY SOCIETY OF FREDERICK COUNTY, VIRGINIA, FOR COLONIZING THE FREE PEOPLE OF COLOUR OF THE UNITED STATES."

ART. 2.—Its object shall be to co-operate with the Parent Society at the seat of government, and with the general government itself, in settling a colony in Africa, or elsewhere, for the reception of free people of colour who may be induced to migrate to such place.

ART. 3.—Every person who shall annually contribute two dollars shall be a member of this Society, and the payment of forty dollars at one time shall constitute a member for life.

ART. 4.—The officers of this Society shall be a President, a Secretary, a Treasurer, and six other managers; a majority of whom shall constitute a quorum for the transaction of business.

ART. 5.—The officers shall be elected at the annual meetings of the Society.

ART. 6.—It shall be the duty of the President to call meetings of the Society and of the managers, to preside at the same, and any three of the officers or managers may require him to have a meeting.

ART. 7.—In the absence of the President the Secretary may fulfil his duties.

ART. 8.—The Secretary shall take minutes of the proceedings, prepare and publish notices, and attend to such other business as the President and Board shall direct.

ART. 9.—The Treasurer shall receive and keep all monies bestowed on the Society, and appropriate them as directed, and shall annually, or as often as required, exhibit an account of them to the Board.

ART. 10.—The Annual Meeting of the Society shall be on the 1st aturday of November in every year.

ART. 11.—The articles of this Association shall be subject to such alterations or amendments, as any future meeting of the Society may judge necessary.

On motion—Resolved, 1st—That this meeting forbear to choose its officers and managers before the first Saturday of November

* Pastor of the Presbyterian Church at Winchester.

† Rector of Frederick Parish—residing at Milwood.

next, when it is expected the number of members will be much increased.

Resolved, 2d—That the President and Secretary chosen at this meeting, shall continue in office and manage the business of the Society, till the officers shall be chosen in November next.

Resolved, 3d—That the following address be made by the Society to the public on the subject.

(CIRCULAR.)

An attempt was made some weeks ago to obtain a meeting of the citizens of Winchester and its vicinity, to take the important subject of colonizing the free people of colour into consideration; but it was defeated by an unusual fall of rain, which took place at the time proposed.

A few individuals, however, who felt interested in the success of this important enterprise, commenced a subscription, with the view of ascertaining what was the disposition of our fellow-citizens towards it, and how far they would exert themselves, and contribute funds, to promote its benevolent object. Thus far we are greatly encouraged to proceed, having with little solicitation obtained near five thousand dollars, with the prospect of considerable additions. Supposing that a concise view of the arguments in its favour, and a plain statement of our plans and hopes, might aid the good cause in which we have embarked, the present meeting have determined very briefly to address the public upon this subject.

It would be utterly impossible to do tolerable justice to the subject in the narrow limits which we shall be compelled to prescribe to ourselves; for a volume would scarcely suffice to enumerate all the reasons in favour of it, all the advantages which promise to attend it, and at the same time, to clear the subject of all those errors, prejudices, and misrepresentations, which education, long habits of thinking, interest, ignorance, or infidelity have thrown around it. Having in our hearts the love of mercy and justice, and the fear of God, who hath made of one blood all the nations who dwell upon the face of the earth, and wishing well to the interest of that Saviour who laid down his life a ransom for all, to be testified in due time, we must acknowledge that the proposition before the public is most desirable, and well worthy of a trial.

The proposition is simply this: To endeavour to obtain a territory on the coast of Africa, where a Colony may be settled of such people of colour as are now, or who may hereafter be liberated, and who, with their own consent, shall migrate to the place procured. If such an object can be accomplished, we cherish a pleasing hope that a great blessing will be conferred on mankind generally, but especially on the two continents most concerned, Africa and America. But a consideration, which should weigh with peculiar force with us in this part of the world, is, that, by this expedient, our Southern and Western States might, in time, be released from one of the most dreadful evils which was ever entailed upon any portion of the world. We cannot, in this scheme, be charged with a wild enthusiasm, or a desire of revolu-

tion, without having noble sharers in the charge. The general government, and many of the State Legislatures where this evil exists, and an host of wise heads and good hearts, at one and the same time, have been impressed with the duty, importance, and practicability, of such a measure. All these seem to have caught the inspiration of that good spirit which is now going through the world, and is disposing all hearts to charity and beneficence. Our own state, which has ever been alive to this subject, has now become still more zealous; and has commissioned the general government to take such steps as shall be deemed adviseable for effecting this important measure.

A Society, to act in conjunction with the government, has been formed at Washington, and enrols amongst its members and officers some of the most prominent characters in the Southern and Western States. This Society recommends the formation of auxiliary societies throughout the country in aid of its designs. Funds are wanting, and now called for, to commence the work; and it is hoped that the call will not be heard in vain.

We shall now, with all possible brevity, state some of the advantages of the plan proposed, show its practicability, and answer some of the objections which have been made to it.

Surely it would be a needless waste of time and words, to attempt to prove the advantage of removing from among ourselves, situated as we are, a species of population as distinct from ourselves as their situation is unfavourable to our interest, and to their own virtue and happiness. A class of our inhabitants called freemen—but without many of the dearest rights of freemen; who have the mere name without the reality; whom their former masters wished and endeavoured to make happy, but to whom we dare not allow many of the means of respectability and happiness; and who are consequently kept in a degraded and despised state and condition. Their state is truly a pitiable one; and most devoutly is it to be wished, that they could be transplanted into a soil more congenial to their own happiness, and more favourable to their improvement in the arts and sciences, and all the comforts and blessings of life. Of this description of persons there are some hundred thousands in our country; and we believe there would have been some hundred thousands more, were it not that the wretched condition of those already amongst us, often more vicious and deplorable than slaves themselves, prevented their benevolent owners from yielding to the impulse of their scruples and wishes, and granting them liberty.

The great and good Washington, notwithstanding this objection, bequeathed freedom to all of his slaves; and many others followed the example: but the wretched, indolent, and plundering character, which they have since borne, has quite sickened the country of this plan. Our State Legislature, though not denying to its citizens the right of obeying conscience, has yet trammelled the right with so many restrictions and prohibitions, as to send them like so many Cains, wandering through the earth in quest of a home and finding none. If detected within their own state more

than a year after manumission, they are ordered to be seized and sold to a second servitude. Is there no part of the world where we could find them a home in which they might be happier and better than among us? Are there no instances upon historical record, of persons unhappily situated in their native country, who have in large bodies transported themselves to a distant but more propitious spot? Were not the Israelites, from a state of the most abject slavery, conducted out of the land of Egypt, and out of the house of bondage, into a land of promise? Was not Carthage, which afterwards became one of the most splendid and magnificent empires in the world, the rival of the Roman empire in all its power and glory, at first settled, and in Africa too, by fugitives from Tyrian oppression? Was not ancient Rome itself founded by the wandering outcasts from Troy, and afterwards strengthened by convicts and adventurers from many other countries? But let us come nearer home—was not this the case with a large proportion of the first settlers in these United States of America, particularly the first settlers of New-England, who, finding themselves despised and persecuted in their native land, sought an asylum on a strange and uncultivated coast, and are now one of the most laborious, prosperous, and respectable portions of the world? Does not the history of Colonies furnish us with every encouragement one could desire? Would it not be well to try and tempt them to a place where they may become more happy and respectable than they ever can in their present situation? How pleasing and full of comfort is the thought, that the evil we seek to remove from among us, instead of increasing for the future, and spreading itself over the vast and yet fertile countries of the west, blasting, as it ever yet has done, whatever soil it touches, as though the curse of heaven attended it, shall be gradually lessening by the voluntary acts of individuals; and at the same time, that so much vice, poverty and oppression, was departing from one quarter of the globe, the blessings of religion and civilization should be spreading themselves over another quarter of the earth, which for centuries has been the scene of the most inhuman persecution and oppression? What a noble spectacle will it be, to see Europe, and America, the two guilty portions of the earth, wearied with warring against each other, and, wishing to atone for former injuries done to Africa, uniting in a generous act of retribution, in sending back the children's children of that injured land, with all the blessings of religion, agriculture, the arts and sciences; and promising to aid them for the future, whenever it shall be needful? Surely the good and pious must approve and assist this blessed work! Surely the God of heaven must abundantly bless it!—But is not this all fancy? More rhapsody?—Is it plausible?—Is it at all practicable?—Will they go?—Is the country a fit habitation for civilized beings?—Such are the questions which are continually asked. To which we answer with strong confidence—Yes! Yes!—at any rate we have sufficient encouragement to make the trial.—Why not go?—What will detain them here if a good country is provided for them, else-

where? Are they so little used to be torn from their birth places and carried to a distance, that they cannot forsake their native land, barren as it may be of joy to them? The Laplander loves his native rocks, his frozen lakes and his mountains of snow. The Tartar rejoices in his lowly hut—his clothes of skin and exults in his uncultivated plains. But these have something which sweetens all the rest, something pure and unshackled, which the objects for whom we plead have not. Will not the love of equal rights, which here they have not, the desire of property,—the love of self government—of education and national greatness, be some allurements towards another country? The various disabilities under which they labour, the contempt ever poured upon them, their exclusion from any share in civil government, will surely make them desire to leave a country where they are thus treated, as soon as we can so far gain their confidence as to make them believe there is another, and a better, provided for them, where they will escape the operation of so many evils. Let the experiment be *fairly* made, and should they refuse it, then doubt whether they are human creatures, or belong to the same race with ourselves.

Our laws do not even recognize their capacity of speaking the truth;—their oath cannot be received in a court of justice, except indeed when they become informers against each other. They dare not look a white man full in the face. They cannot associate with the whites in any of the relations or intercourses of life. Their colour and features, so different from ours, and the great prejudices arising therefrom, utterly forbid that the relations of matrimony, of government, of social intercourse, should be entered into with them. These and a thousand other circumstances, must make them willing to exchange this for a country free from such objections. Difficulties, especially at first, must doubtless be encountered.—These will arise from their great distrust of the whites, with whom this scheme originated—the difficulty of fully gaining their confidence—their intermarriages with slaves—the novelty of the undertaking—the dangers of the ocean, and the hardships and exposures of a new settlement: but all these difficulties have been surmounted again and again. We go upon the supposition that they are human beings, and will act as such. Were we never to attempt any thing that is attended with difficulties, we should never be just, or generous,—rich, or great; we should never be Christians. We must first gain their confidence in our good intentions, and that we are acting in good faith toward them. Some of them must first go over to see the place. Believing, as we do, that this will be to them a land of promise, we trust that there may yet be found some Calebs and Joshuas among those spies that may be sent who shall bring them back a good report, and show them, in addition to clusters of grapes, their plantains, their dates, their yams, their ivory and their gold.

But, though we should expect to meet with difficulties, we are of opinion, that there perhaps never was a colony yet settled which

was attended with so many favourable circumstances as this. Pure benevolence and Christian charity are at the foundation of it. All the prayers of the righteous must be in its favour. Heaven will bless it. All the governments of Europe must respect and encourage it. They are pledged to do so, by consistency with those treaties which they have formed with one another, and with America. Other colonies have had to protect themselves, and have met with great hardships, and been exposed to great dangers. We have however great encouragement from a colony similar to the one proposed. The work has in fact already been begun for us, and now prospers and invites us on. Sierra Leone was the first fatal spot where the slave trade began, and here it is that the Europeans have begun the Christian work of restitution. It was commenced immediately after the close of the revolutionary war. The slaves who joined the British, from the southern States, and were carried to Nova Scotia, petitioned to be sent to some other place, where the climate would be more congenial to their constitutions and habits, and where they might enjoy more equal rights—They were therefore sent to Sierra Leone, in Africa, and formed into a colony with a number of whites, to protect, instruct, and govern them for a time. Their organization at first was badly managed. The colony fell into difficulties, and was at length broken up by a French fleet. Nothing discouraged by these things, a benevolent society in England undertook its patronage; reorganized it with complete success, and it is now in a flourishing state, abounding with schools and churches, has a free government, and excellent laws securing to them the trial by jury, with all other privileges of a free and happy people. And by the last report of the Sierra Leone society, in England, this remarkable fact is stated, " That the profits of trade to England with that colony already surpass the whole profits arising from all other parts of the African coast.

The bordering native tribes often visit them, and carry back into the interior pleasing accounts of their happiness and prosperity. This intercourse is increasing, and a society is now formed in the colony for educating and sending missionaries among the natives.

About two years ago Paul Cuffee, a free man of colour of great respectability, enterprise, talents, piety and wealth, having collected a number of free people of colour in the different towns of our country, carried them free of expense to the colony, where they were kindly received and generously treated; being presented each with a lot in the town, and fifty acres of land in the vicinity about two miles distant. They write home in high spirits, and represent the country as abounding in rice and other productions; and a variety of fruits are to be had all the year round.

And why may we not form other colonies on the same coast? Africa is not cursed with barrenness all over. Africa has her deserts and her sands; and so has Europe, Asia and America. But Africa has also her noble rivers, whose very sources have not yet

been explored. Africa has her lofty mountains and fertile plains. If any of her rivers are deserted and her plains uncultivated, the history of the slave trade can tell us why. The country itself has been as much vilified as its inhabitants have been oppressed and injured. The time was, when truth on this subject must not be spoken. No representation must be given of Africa, other than of a wilderness to raise a species of beings inferior to the human, who were marked by heaven to be slaves and bondmen to the other parts of the world. This time has passed, and with it, all its infidelities and misrepresentations. Truth now speaks out in a loftier tone. Later travellers have given a very different view of the soil and the climate, as well as of the manners and dispositions of many of the tribes. The Europeans, in truth, made them much worse than they previously were, and then abused them for it, and exaggerated their vices. The country is in many places very pleasant and fertile; agriculture is not every where neglected, but in some places carried to a considerable degree of perfection. They are also paying some attention to the arts; and only need friendly encouragement to excel in all these things. They have the same feelings and affections with other nations. They have exhibited, in an eminent degree, some of the noblest qualities of the human heart. They have given evidences of epistolary, poetical, mechanical, mathematical and military genius, in those countries to which they have been carried, and where any opportunities of improvement have been allowed them: all which things give them a claim to be ranked in the same class of created beings with the men of other countries, and prove them to have the same origin with ourselves. Who will venture to affirm with an infidel Philosopher of France, "That they will be twenty thousand years hence what they were twenty thousand years ago,—an inferior link in creation, and without a man of genius among them?" Let it be remembered what those parts of Europe were less than two thousand years ago, which have since produced a Shakespeare, a Newton, a Fenelon, a Gesner, a Racine, and others. The time was, when their rustic Bards did not perhaps excel the plaintive and hospitable song of the African woman over poor Mungo Park. The time was, when their savage dispositions could not, perhaps, be softened down to the compassion which was shown to this heroic but unfortunate man by some of the tribes of interior Africa. It is not for us to predict what sublime Poets, what wise Philosophers, what powerful Orators, what venerable Divines may yet adorn and bless that quarter of the globe. Africa has not been always altogether ignoble. Carthage was once famous, when Hannibal led her armies to the gates of Rome; and glorious, when Cyprian, the noblest of the ancient Fathers, led her saints and martyrs to the gates of heaven. Egypt also, now indolent, effeminate, and servile, was once the granary of Europe, and the seat of learning and the arts. It is thought more learning was consumed in the Alexandrian Library, than the world has ever been in possession of since. Let us not doom Africa to barbarism, and hea-

thenism. Heaven may have decreed otherwise. The earth, we fondly hope, and firmly believe, is to be covered with the knowledge of the Lord. The heathen are to be given to Christ for his inheritance, and the utmost parts of the earth for his possession. Africa is no where excepted from these general promises. The religion of Christ suits all climes, and colours, and descriptions of men. The Father made all men, the Saviour died for all men: none are so bad or so ignorant as to be incapable of understanding religion and being reformed by it. It is a plain highway, that the way-faring men, though fools, need not err therein. And none are so wise or good but they may become wiser and better by it.

Whatever ridicule or argument may have been used against their capacity or genius, whatever doubts may have been entertained as to the identity of their species with our own, this at least must be conceded,—that they possess one trait of character, which distinguishes man from all other animals on earth, and that is, a capacity for religion. Of many a poor unlettered African might it be said, as was said of the great, the learned, the accomplished Paul after his conversion, Behold! he prayeth! And shall we not attempt to communicate this gift of God to gentle Africa?—What plan is so likely to succeed as that of sending back her own sons with the word of God in their hands? These they will hear, and receive. These they will know to be their brethren. A colony of this kind will be a proper place, for a time at least, for such missionaries as are designed for the natives, to stop at; and from thence they will issue with all the necessary means of instruction to penetrate into the interior.

But it is asked, If there is such an asylum already prepared for them at Sierra Leone, what need of providing any other? And if they will not go to that place, what reason have we to conclude, that they would migrate to any other, should it be provided? To which it is answered, That we have not in every part of our country a Paul Cuffee who has seen the place, and who could inspire them with confidence in the statements which he should give. There is not one in ten thousand, who have even heard of either Paul Cuffee or Sierra Leone. Besides, how are they to be furnished with the means, or a channel of conveyance, were they ever so anxious to go? Paul Cuffee transported a small number, whose consent he was happy enough to obtain, at his own expense; but it does not follow, that he either could, or would, transport some hundreds of thousands, should they wish to go.

But Sierra Leone is quite a small territory, and could not contain one thousandth part of what might be sent from the United States, without a considerable accession of territory. But who is to purchase this territory, if it were attainable? Will the British government, or the friendly society in England which has been their patrons and protectors, make this enlargement of territory on our behalf?—Would we not, ought we not, to be ashamed to ask it, or even to submit to it were it offered.

Besides, that colony belongs to another government: should

there be either duty—honour—or profit attached to such a settlement, ought we not to be willing to make them our own?

But one principal object proposed by our plan is an act of righteous retribution to that injured continent on our part. Not only that we might free ourselves from an evil, but confer a benefit upon Africa—upon the world. The more, therefore, that such settlements are scattered, the better is their prospect of flourishing and benefiting the rest of Africa. There are at present, besides the colony at S. Leone, upwards of twenty missionary establishments, extending over the southern parts of that continent, as far north from the Cape of Good Hope as eight hundred miles in the interior, containing twenty five European missionaries, and about fifteen natives, who serve as missionaries. The London Missionary Society, by these exertions, are totally changing the face of things in South Africa—And shall we, whose duty and interest plead so powerfully, be contented to do nothing? The coast of Sherbro, some distance south of Sierra Leone, it is said, has been pointed out by Paul Cuffee, who was well acquainted with the African coast, as a very suitable and desirable situation for such a settlement. This same coast has also been recommended by the benevolent hearted Clarkson, of England, whose description of it perfectly coincides with Paul Cuffee's. This coast is said to be free from any European claims whatever—and to be in the possession of different petty tribes, and peaceable,—from whom, it is thought, it might be purchased at a fair and reasonable price. A messenger appointed by the mother society in Washington, is now ready to accompany our minister to London, and from thence to visit Africa to explore its coast, and to report the result of his discoveries on his return.

It is pleasing and comforting to know, that Providence has, within the last two years, been preparing suitable persons for this object. Within that period, a school upon a large scale, and under liberal patronage, has been established in New-Jersey, for the purpose of educating young men of colour, and of hopeful piety, for missionaries; and a respectable number are now receiving a regular classical education for that purpose.—Besides this, there are other schools in Philadelphia, of a respectable character, among people of this description—and throughout the states of New-York, New-Jersey, and in many parts of Pennsylvania, in Baltimore, and in some parts of Virginia, great attention is paid to the religious education of blacks generally, from the young child to the hoary head with spectacles. Thus is God preparing the hearts of his people, and stimulating their exertions for whatever he wishes to accomplish. Before we conclude, we beg leave to mention one other circumstance, which should excite the charities of the benevolent in behalf of this scheme. The slave trade, that foul disgrace of Europe and America, though forbidden by all their governments, is still carried on by wretches who evade the laws, and still encourage the most cruel and unnatural wars in Africa, by which captives may be seized, sold and transported.

Can any thing be more likely to crush this monster of iniqui
the formation of colonies on the coast, supported and protec
government, and assisted by all the vigilance and Christia
tions which shall be made to promote peace and amity amo
natives? Can any thing more noble be proposed to ma
plans by which he may assist his suffering fellow man to p
piety—civilization, and all the improvements of humanity?
vidence is now developing some of its mysterious ways t
Why (it has been often asked) why for so long a time hav
nations been permitted to tyrannize over others in the mo
manner, and yet to prosper? Why the horrors of the slave
carried on too under the very eye of heaven, and not signa
venged? Why were Europeans permitted to prosper in al
usurpations over Eastern nations and the aborigines of Am
The answer is now given, God was all this while making the
of man to praise him, by furthering his great designs of mer
ward those countries. Asia, Africa and America are now r
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the wicked, as well as by the righteousness of the righteous
us now, through righteousness and benevolence, attempt
something good to Africa and her children. Fifty millions
mortal beings inhabit that vast continent. Thirty millions
the true negro race. Three millions of this description are
two Americas. One million and a half in our own countr
we cannot do all that our hearts might wish, let us at least a
what we are able. If we cannot place them all in a better
tion, let not that prevent our beginning it with a few, and t
our beginning may be small, our latter end may greatly inc
Rome was not built in a day. The religion of Christ was a
but as a grain of mustard seed. These things should encour
to begin. Let us afford an opportunity to such as in future
be disposed to make the condition of those belonging to then
ter, and not worse, by manumission. Let us begin a system
shall gradually bless them and their children to the latest post
As our fathers laboured hard, and remonstrated long, and
nently, to prevent the introduction of this calamity among
let us endeavour to lessen it to our children, lest, in the bitte
of their hearts, when feeling its accumulated oppression, they s
heap curses upon us, instead of blessings. Difficulties, we
again, we expect to meet: but was ever any thing great or
effected without difficulty? We cannot forbear repeating a
that this appears to be the most practicable, fortunate, benev
and providential plan, that could possibly be devised. If any
themselves unable to help us by their alms, let them deposit
warm and effectual prayers in Heaven, which a merciful God
accepts the heart may make very serviceable to our undertal
At any rate, we hope none will venture to oppose, "lest h
they be found to fight against God."

By order of the meeting,

WM. HILL, *President pro tem.* WM MEADE, *Sec'ry pro*

BRITISH AND FOREIGN BIBLE SOCIETY.

Speeches at the 13th Anniversary, (continued from page 40.)

The Bishop of Norwich, Vice-President, moved thanks to the Secretaries. His lordship spoke nearly as follows:—

"My lord and gentlemen,

"In addressing you probably for the last time, considering the advanced age of life at which I have arrived, permit me, before I proceed to make the motion in my hand, to express the heart-felt satisfaction which I experience in meeting so many excellent men of all religious persuasions, who, laying aside every minor consideration, have the wisdom to perceive, and the piety to feel, that union of heart is far more important than uniformity of sentiment towards promoting the pious object of this glorious Institution. To the Dissenters from the Established Church I am happy to have this opportunity of declaring the great obligations we are all under for their unabated exertions in this labour of love: and permit me to say, that we are no less indebted to the members of the Established Church for their assistance, undeterred by the silly or malevolent aspersions of indifference to the establishment.

"The best refutation of such false and groundless charges is to contemplate the meliorated state of those towns and villages at home where Bible Societies have been formed: and the report which you have this day heard read by our incomparable President, will prove that your exertions have not been thrown away in other countries. In every part of the world we find that many who were merely nominal Christians have now become true believers; and many have been turned by your means from idols to the living God. If such a statement does not animate us to perseverance, nothing I can say will. I shall therefore proceed to make the motion I have in my hand;—a motion which will meet the concurrence of every man who hears me;—of every man who knows how to estimate the great services of our excellent Secretaries, and particularly of him whose absence we this day deplore; an individual of whose transcendent merits no eloquence short of his own can convey an idea. I shall, therefore, not attempt it, but read to you the motion which I have in my hand;—'That the thanks of this meeting be given to the Secretaries for their zealous and persevering exertions in the service of this Society; and that this meeting deeply sympathizes with the Rev. John Owen, one of the Secretaries, under the severe and long continued indisposition with which it has pleased God to afflict him, and unites in fervent wishes for his speedy and perfect recovery.'"

The Rev. Edward Burn, Minister of St. Mary's Episcopal Chapel, Birmingham.

"My Lord,

"I rise with feelings of pleasure to second the motion of the Right Rev. and venerable Prelate. The very able manner in which he has discharged the duty we owe to your Secretaries has, I confess, relieved my mind from a responsibility to which I feel

myself wholly inadequate—I mean, my Lord, the duty of dying, not my judgment and feelings alone, but those o Lordship, of your Committee, of this most respectable ass of the various auxiliaries throughout the nation, and, I ma of the friends of this Society throughout the world; of cou my Lord, in some adequate degree, the sense we entertain able, the persevering, and disinterested services of the guished men embraced by the motion of the Right Rev. I It is not, my Lord, from report only that I have been ena estimate their worth—it has been my privilege, on various sions, personally to witness the ability with which they ha presented your Society, and the happy and successful ma which they have diffused through several of your Auxiliari spirit that animates this glorious Institution. And I do co it is as much to their sound discretion, their meekness of wi and conciliatory deportment, as it is to their superior Ch eloquence, that we owe, under Providence, its astonishing su throughout the United Kingdom.

"I have been honoured with their acquaintance, and I they will permit me thus publicly to say, with their friend and I shall ever place it amongst the highest distinctions o life, that my name has, in any subordinate and humble de been associated with those of the Secretaries of the British Foreign Bible Society.

"I cannot trust my feelings in adverting further to the ca one of these excellent men, except it be to express, in con with every individual present, the sense I entertain of his s ces, and the loss we sustain by his absence on this occasion; when I advert to the cause of that absence, I own my mind i pressed by something of a melancholy anticipation, that ser so important may be drawing to a close! But it is my consola and I am sure it is that of your Lordship, of your Committee, of the Society in general, that, whatever may be the issue, distinguished man has lived long—lived, in conjunction wit excellent colleagues, for purposes the most important to man, that will attach to his and their names imperishable honour.

"In looking, my Lord, at the Secretaries of this Society, I been accustomed to indulge the conjecture, and even to rece my mind with a sort of belief, that among their number was t found the man who first suggested the idea which was matured himself and coadjutors into the mighty plan of the British and reign Bible Society! If I have been right in my conjecture,— the history before the public has tended to confirm it,—I ho may without presumption, or even a too adventurous applica of Sacred Scripture, say, that the high distinction conferred on Father of the Faithful has, in a subordinate sense, been revive the case of that honoured man. God has made him a fathe many nations, by suggesting to his mind a plan for giving to world a record of Him in whom all the nations of the earth s be blessed.

"My Lord, I may be permitted in few words to advert to

details of the Report we have this day heard, and to congratulate your Lordship and the meeting on the glorious success of this Society. Under God, I attribute this success to the admirable simplicity of the principle adopted, and so wisely and uniformly adhered to by this Society—a principle so well adapted to invite co-operation, to exclude the materials of discord, and to hold together, and perpetuate, in one undivided effort, the labours of the whole Christian community. This principle, my Lord, is the true secret by which your Society has acquired its unprecedented influence; and it is, in my humble judgment, the best and only guarantee that human wisdom could have devised for perpetuating its labours and insuring its universal success.

"So fully, my Lord, am I convinced that it is to the single, specific, and exclusive object proposed by your Society, that its extraordinary and honourable popularity is to be ascribed, and that the excellency of this principle has taken such strong possession of the public mind, that if I might entertain for a moment the supposition that it were possible for your Lordship and your most respectable Committee to meditate a change, or to introduce note or comment, or any thing extraneous to this grand principle of your Institution, I may be permitted to say in your Lordship's presence that the attempt would be as vain as have been the efforts to check the glorious progress of the Society itself.

"There is one thing your Society has achieved that has not been mentioned; and as it is among the peculiarities of excellence that attach to the plan, I may be allowed to mention it.

"Your Society, my Lord, has realized what no scheme of comprehension, no legislative enactment, hitherto brought forward in this country, has been able to accomplish:—it has actually established within the British empire an ACT OF UNIFORMITY! And it is delightful to see the Episcopalian, the Presbyterian, the Independent, and the respectable representatives of other denominations, on the bare statement of your plan, without pain or penalty, as well as without hesitation, flocking to your standard, and offering themselves willingly in aid of your glorious design!

"Let, my Lord, this principle but remain, and that which has given to your Institution its pre-eminence will prove its final, its unalterable security.—And while plans of benevolence hold a place in our favoured Country, the British and Foreign Bible Society will ever maintain its rank—will be hailed as the fairest and most beneficial of all the plans which have distinguished our age, either by the blessings they have conferred on ourselves, or by the means and the motives they have afforded us for conferring blessings on the world.

"My Lord, it was well said by a reverend gentleman near me, whom I am happy to see treading in the steps of his venerable father, that the *spirit* in which the affairs of your Society have been conducted has powerfully contributed to its success.

"I rejoice to observe that the spirit of controversy on points relating to this Society is every where diminishing; and I do trust the extraordinary document lately issued from Rome, (the only

spot in Christian Europe, I would hope, where such a this have been conceived,) will not divert this Society from tl quil course of its proceedings.—I trust, my Lord, we sh tinue quietly, but zealously to prosecute the noble work i we are engaged, leaving that document, as we safely may, its own confutation."

[Referring to the speech of Dr. Thorpe, and certain topics wich tleman had omitted to touch out of tenderness for his country, a tend which he (Mr. Burn) spoke with feeling, for he was an Irishman, he ed as follows:]

"But there were points adverted to in the speech of my r friend that will not, I trust, be soon forgotten.—His affectir ment of the actual wants of so large a portion of that count respect to the word of God, will not fail to produce its pr fluence, by exciting Christian sympathy, and calling fo best exertions for the moral and religious improvement of long neglected portion of the empire. This will be our tr licy, and the best mode of cementing and perpetuating a u essential to the best interests of both countries.

"I really beg pardon, my Lord, for having trespassed s but my feelings on this occasion are much in unison with t the reverend gentleman from America. I have for four yea longing for the privilege which till this day has been deni and the gratification I now feel impels me to let out my h thankfulness to God for what I this day witness! Indee never sufficiently express my gratitude for the advantages derived from my connexion with this Society. Under a va circumstances, to which in this scene of trial and difficulty all in our measure subject, I have never failed to find what sand voices in this assembly might now witness, that to be pied in the work of this Society has been a solace to my n many a trouble, and inspired my heart with joy in the pros that consummation to which the word of prophecy directs ou 'When all the ends of the world shall remember themselve be turned to the Lord.'

"May God bless your Lordship, your Committee, this nu assembly, and all who throughout the empire and the wor associated with you in this work and labour of love. And m beauty of the Lord our God be upon us—and prosper Th work of our hands upon us—the work of our hands establish it!"

BENEVOLENT INSTITUTIONS AT KINGSTON, (Ul. Co.

We are indebted to an obliging correspondent for the foll account of the charitable exertions which have been made the past year by the friends of Zion in the small village named, towards advancing the cause of religion and hum We trust that our readers will be gratified by the perusal recital, and we should rejoice to see every village in ou emulating their zeal as instruments in helping on the good

which the Lord is performing in our day, to promote his own blessed kingdom in our apostate world.

FEMALE BIBLE SOCIETY OF KINGSTON, (N. Y.)

The members hope that by giving a *Report* of their humble efforts to aid in diffusing the light of Revelation over the whole human family, it may induce others to engage in the same labour of love, who recede from it under the plausible but fallacious excuse that they have not means or numbers to form a society. This Society was formed in March, 1815, not indeed under the auspices of the great nor with the expectations of human applause; they were few in number (only nine) and not the most affluent. Gradually they increased to about twenty in number, and only fourteen or fifteen of these are regular attendants.—The collections are made weekly at Prayer Meetings held for the purpose, and are wholly voluntary. A plate is set on the table, and the members put in what they please. Of those who have nothing to give, nothing is required; and they who give most willingly, share the credit with those who have less to spare, who might be discouraged from giving any thing at all if the tribute of each were known. Thus by strengthening and encouraging each other, under the smiles, and by the grace of the "Prince of the kings of the earth," they have been enabled to contribute to the Bible Society of New-York, to which they became auxiliary when first formed, one hundred and twenty-five dollars at different times. They afterwards became Auxiliary to the American Bible Society, to which they have contributed, in three donations, ninety-four dollars; the last thirty of which were transmitted for the purpose of making their Pastor a member of the National Society for life.—Sum total 219 dollars.

From the New-York Society they received ninety Bibles, which they have distributed; and who can tell how many precious souls these Bibles may conduct to the mansions of light, where donors and receivers, through grace, may one day rejoice together. The Society could have procured more Bibles for distribution; but have refrained from so doing, lest they should thereby deprive of supplies those destitute regions where preachers and Bibles are seldom seen; and many such places there are. This statement proves that none can justly plead exemption from this highly privileged duty because they are few and small. It is by such instruments as are despised by the world that the great Head of the Church has chosen to effect the purposes of His grace. According to that passage in the Sacred Record, "He hath chosen the foolish things of the world to confound the things that are wise, and weak things of the world to confound the things that are mighty, that no flesh may glory in His presence." He is the same yesterday, to-day, and for ever; and will as readily and graciously accept the mites offered now by the hand of sincerity and love, as in the days of His flesh. They therefore affectionately entreat the friends of Zion, in every place where the Bible cause is not espoused, immediately to engage in it.

The JUVENILE FEMALE BIBLE SOCIETY in eight mon short space of their existence as a society, contributed to ble cause the sum of twenty dollars—six dollars to the Ne Bible Society; ten dollars to the American, and four to the Female Bible Society of Kingston.

The FEMALE THEOLOGICAL SCHOOL SOCIETY of Kingsto posed of about twenty young ladies, have, the first year formation, contributed in two donations the sum of forty d the Theological Seminary of the Reformed Dutch Church Brunswick. How delightful to see youth and beauty d their influence, time, and property to the service of God, a laying up for themselves treasures where moth doth not nor thieves break through and steal.

The FEMALE SABBATH SCHOOL of Kingston is also in a f ing condition. It consists at present of eighty scholars, all of colour, and chiefly adults. It is conducted by twe teachers. The attention and application on either side ha the least degree abated with the novelty. The teachers ar by success pursue their labours of love with an undeviating assured *that their labour shall not be in vain in the Lord.* pupils rising from the grave of ignorance and contumely, n tered in the bosom of kindness, feel their hearts expan generous emotions, and realize that they are human beings, such have precious souls which they are taught to know mu after death, in everlasting bliss or wo The deep intere which many of them receive religious instruction is fre evidenced by the most solemn attention, anxious inquirie streaming eyes. One aged woman of colour, shortly after tered the school, began to inquire the way to Zion, obt hope after a few months, and applied for admission into the She took sick the same week that she was to have been re was baptized on her death bed, and calmly, a few hours wards, resigned her soul unto Him that gave it, in hope of *ance in the beloved.* Another has since been baptized, and are waiting to be made better acquainted with the way before they engage in sacramental solemnities. Must we claim, "what hath God wrought," and say, "not unto us, b thy name, be all the glory."

CENTURIAL JUBILEE.

At a meeting of the *Presbytery of Jersey*, at Rockaway, on the 9th instant, a minute was made of which the followi copy: viz.

"Resolved, that Friday the 31st of October be recommen the churches under the care of the Presbytery, to be observe day of religious *thanksgiving* for the temporal and spiritual m of the year, and in commemoration of the Third Centurial J since the reformation from Popery."

Westfield, N. J. Oct. 13, 1817. THOMAS PICTON, stated

THE CHRISTIAN HERALD.

VOL. IV.] *Saturday, October 25, 1817.* [No. 5.

BRITISH AND FOREIGN BIBLE SOCIETY.

Speeches at the 13th Anniversary, (concluded from page 62.)

The Rev. Dr. STEINKOPFF, Foreign Secretary.

"My Lord and Gentlemen,

"I cannot help feeling solicitude and pain when I recollect that, at the Thirteenth Anniversary of this Institution, I am for the first time unaccompanied by my friend Mr. Owen; still I trusted that my other excellent colleague, Mr. Hughes, would have relieved me from the necessity of appearing before you; in this I have been disappointed, a violent cold preventing him from speaking on this occasion. His importunity has prevailed upon me to break the silence which it was my wish and purpose to maintain.

"It would be unpardonable in me to detain you long; but when I consider the consolation Mr. Owen will derive from the kind sympathy excited here in his behalf, and the delight which has pervaded the assembly, it would not have been right in me to shrink back from expressing my feelings. I esteem it my greatest privilege to labour in this cause; and though sometimes these hands have trembled, and this heart has failed, and many an apprehensive thought has crossed my mind, that soon this body might perhaps sink under the accumulation of burthens, yet to spend and be spent in such a service is, in my account, the highest honour that can be bestowed upon mortal man.

"It was the intention of the Saxon and Würtemberg Ambassadors to have attended this meeting, but they are prevented by indisposition.

"And now, my Lord and gentlemen, permit me to conclude. May it please Almighty God long to preserve this Society in that purity of design in which it has hitherto been conducted; for it is my firm conviction that as long as we give the Bible, and the Bible alone, in simplicity and godly sincerity, looking to God only, and to the salvation of immortal souls, so long the blessing of the Most High, and the benedictions of a grateful world, will descend upon our undertaking."

Thanks to the Presbyteries in Scotland, Glasgow, &c. were moved by the BISHOP of CLOYNE, Vice President, in the following manner:

"My Lord and Gentlemen,

"I shall detain you but a very few moments; but I rise to submit a resolution which has been put into my hands. You have been told, that, however we may differ in other respects, we agree on the important point of spreading the Scriptures of God and his Christ over the world. I rise, therefore, as a Bishop of the Established Church, with gratitude, to make this motion The severe cold under which I labour, will prevent my attempting to do justice

to it by any remarks which I might feel disposed to offer: would it be easy to do justice to it; for, not to mention wh due to the other parties concerned in it, if I were to name a b of persons who have assisted us most, it would be the Reve Presbytery of Glasgow. But, situated as I am, I will not deg it by my feeble and individual praise, but move, that the th of this Meeting be given to the Reverend the Presbytery of G gow, for the continuance of their liberal annual collections on half of this Society, and also to the several Ministers and Con gations generally, for their respective contributions and exerti as well as to those friends who have enriched the Library copies of the Holy Scriptures, and other valuable books, in var languages."

The Rev. JOHN PATERSON, from St. Petersburg.

"My Lord and Gentlemen,

"Three years have elapsed, since, in company with my frie Mr. Pinkerton, I had an opportunity of attending one of the niversaries of the British and Foreign Bible Society. Since time, as your Lordship knows, we have been employed in moting the cause of the Society on the continent of Europe, particularly in the extensive empire of Russia. What we t stated, as to the progress of the cause in the north, seemed awaken universal attention; but the work was then only in commencement. The foundation had, indeed, been successfu laid, and such advances had been made, as to excite the warm hopes, as to the future grandeur and glory of the rising superstr ture. But its progress since that period far exceeds our m sanguine expectations. Encouraged and assisted by the Brit and Foreign Bible Society; patronized and supported by the gr and good Alexander of Russia; under the direction of our exc lent and pious President and Vice-Presidents, with their co-ad tors; and, above all, under the blessing of divine Providence, whole building, fitly framed together, groweth unto a holy tem in the Lord. In proof of what I assert, I need only refer to Report of this day, and to the facts which it contains—facts wh must fill every heart with gratitude, and every mouth with prai and which, while they inspire every individual, who has been strumental in carrying on this great work, from the Emperor on throne to the humblest contributor, with holy admiration, w compel them to exclaim, 'Not unto us, O Lord, but unto t name be the glory.'

"My Lord, the lateness of the hour forbids me to enter on detailed account of the proceedings of the Society in the north Europe; I would only beg leave to observe, that the progress have made, has tended to convince us, more than ever, of the gre want of the Scriptures which exists in Denmark, in Sweden, Finland, and in Russia; and the very means which we have us to supply that want, have led to new discoveries of it, and co vinced us that the real extent of the evil is even yet but imperfec ly known. On a moderate calculation, not fewer than Fifte

Millions of copies of the Scriptures will be required, before every family in the north of Europe is furnished with one copy of the divine volume; and, after this statement, can it any longer be doubted, whether Bible Societies were necessary, or whether any other plan could have been devised to meet the exigency of the case?

"It is gratifying to be able to assert, that the desire to possess the Scriptures in the north of Europe, grows exceedingly. Previously to the institution of Bible Societies, this desire was, in a manner, dormant; 2000 copies were sufficient to supply the annual demand for the Scriptures; now 200,000 copies would not suffice.

"We began our career at St. Petersburg, by giving notice, in the public papers, when we had Bibles to sell; but the effect of those advertisements was, bringing together such a crowd, that it was almost impossible to proceed with the business of the Depository; we have, therefore, been forced to employ secrecy, as our best and safest policy. But, though this shields us from the pressure of the crowd, it does not save us from the most urgent, and, sometimes, clamorous demands, made alike by the noble and the peasant; and, when all other arguments fail, they not unfrequently threaten to complain of us to the Emperor, justly alleging, that it is his gracious will that we should furnish them with copies of the Scriptures, and falsely imagining, that it is from unwillingness, not inability, that we fail to execute his wishes. It is not less gratifying to witness their joy on obtaining the 'pearl of great price,' than it is painful to observe their grief on meeting with a disappointment.

"It would perhaps be too much to say, that all these effects are to be ascribed to the operation of Bible Societies. Certain, however, it is, that they have been employed as the chief instruments in producing them. To do justice to the subject, we must trace the influence, whose effects we are describing, to a higher source, even to the God of the Bible, who will have all men to be saved, and come to the knowledge of the truth. As has been justly stated in the Report, the disposition to meet these numerous wants, is fully adequate to its magnitude.—If funds are wanted, the people offer willingly. Russian peasants have, of their own accord, come forward, and contributed, in full proportion to their circumstances and means. Bible Societies are forming in every part of the Empire; and they are literally doing prodigies. The Society at Cronstadt goes on 'from strength to strength;' and it is worthy of observation, that this Society, which is chiefly composed of naval men, has engaged two other naval stations to co-operate with it in the execution of its work. Nor is the Russian army less zealous than the navy, in this labour of love. The Society at Moghilev, the head quarters of the Russian army at present, and which is patronized by Prince Barclay de Tolly, has, in the course of a few months, sent to the parent Society no less a sum than 17,000 rubles.

"The brave Don Cossacks, who are always foremost in the ranks, when allowed to follow the bias of their own minds, are occupied in organizing a Society for their district, and have, in

the meantime, contributed not less than 10,000 rubles to the co mon fund.

" But, my Lord, it is impossible, in alluding to this part of n subject, not to mention the liberality of that most benevolent M narch, the Emperor of Russia, and what he has done for the a vancement of the Russian Bible Society. In addition to his annu subscription of 10,000 rubles, he has, during the last year, giv the Society 30,000 rubles, besides a magnificent house, and a pc tion of land taken from the Imperial gardens: and he has declare that, if money or hands are wanting to carry on the great obje of the Society, he will furnish both. The exertions which a making in every country of the north, in order to meet the vast a increasing demands for copies of the Scriptures, are in proporti to the means they possess. Your time will not permit me to e patiate on this interesting part of the subject; allow me, therefo merely to state, that the Russian Bible Society will, in the ne month, have finished editions of the Scriptures in *sixteen* differe languages: they are preparing them in *two more*; and when the are completed, they will have copies of the word of God to distı bute in *twenty-nine* different languages. The measures at prese taking to carry on this part of the work at St. Petersburg, are su as will enable the Society to print more than 100,000 copies of tl sacred volume annually. These copies will be distributed ov an immense tract of country, to men of almost every nation, ar religious denomination. Christians and Jews, Mahometans ar Pagans, friends and foes, are alike the objects of this Godlike ch rity; and it is interesting to know, that the Greeks, inhabiting tl shores of the Black Sea and the Grecian Islands, have receive from the Russian Society this heavenly boon. The inhabitants Mount Ararat have been blessed with the ark of the new covenan the sacred deposit of the perfect law of liberty, and which teach them, instead of paying a superstitious veneration to the suppose relics of Noah's ark, to adore Him of whom that ark was only figure. The word of the Lord, which has gone out from St. Peter burg, has entered Persia: it has reached to Ispahan and Shiraz and, by means of its exertions, the immortal Martyn, though no dead, yet continues to preach the truths of the Gospel in that in teresting country. The light of Divine Revelation is rising on Bu charest: and the New Testament is now read in that city in whic the faithful Abdallah suffered martyrdom for his adherence to th truth it contains. Means are also using to effect an introductio of the word of eternal life into the populous Empire of China; anc it is hoped, that, in a few years, a highway will be opened throug Siberia into Chinese Tartary; and the Scriptures have free cours from Irkutsk to Pekin.

" Thus, the Russian Bible Society is lengthening her cords, an strengthening her stakes; she is breaking forth on the right han and on the left; she prescribes no bounds to her exertions. Sit ting as a queen in the midst of nations, she diffuses the blessings c revelation to all around her. If you ask to what this success i attributable, I have no hesitation in saying, it is owing to the tw

great fundamental principles of the British and Foreign Bible Society—the distribution of the Scriptures without note or comment, and the admission of persons of all religious denominations, to a participation of its privileges and its labours. Wherever these principles have been adhered to, the Bible Society has prospered; where they have been deviated from in any degree, there the cause has languished, and has continued to languish till there was a return to those principles Built upon this foundation, the Bible Society is breaking down every wall of partition :—it is cementing Christians of all denominations in unity and concord :—it is diffusing amity and love even between hostile nations :—it is teaching men that they are brethren, children of one Father; that they are partakers of the same privileges, and heirs of the same immortality. In a word, its line is gone forth to all the earth, and its words to the end of the world: 'Proclaiming, Glory to God in the highest, on earth peace, and good will towards men.'"

The Right Honourable the President having left the Chair, a Resolution of Thanks for his Lordship's able conduct on the present occasion, was moved by the Right Hon. Admiral Lord Gambier, Vice-President, and seconded by the Rev. Daniel Wilson, late Vice-Principal of St. Edmund Hall, Oxford.

Lord Gambier.

"My Lord and Gentlemen,

"In moving a vote of thanks to your excellent President, I cannot but say, that, amidst all the proceedings of this Meeting, none has given me more real pleasure, than the interesting anecdote related by an Honourable Gentleman respecting his little child. It reminded me of those words of the Psalmist, 'Out of the mouth of babes and sucklings thou hast perfected praise.' I will not say more at this late hour. I cheerfully make the motion which I have read to you."

The Rev. Daniel Wilson.

"My Lord and Gentlemen,

"I trust I may just be allowed to say, at the close of this Meeting, what I am sure we all feel, that it has yielded to no preceding one in the interesting information afforded from so many parts of the world, and in the deep emotions which that information has excited. Except in the affecting circumstance of the illness of the Rev. John Owen, whose absence I have endeavoured so inadequately to supply, the day has been one of unmingled delight and triumph. In seconding the vote of thanks to our noble President, I am persuaded I may safely say, that every person in this assembly will consider himself pledged by it to new and redoubled efforts in this great cause; in proportion as the demands for the Holy Scriptures from every quarter of the earth are more and more importunate, and as the opportunities afforded us by the divine goodness for meeting them, become, as we have been hearing, more numerous and inviting."

The motion of Thanks was carried by acclamation; and, after a few words of acknowledgment from the Right Honourable the President, the Meeting was dissolved.

MISSIONARY INTELLIGENCE FROM SOUTH AFRIC

(*continued from page* 44.)

Journies to Lattakoo.

On the 7th of February, 1816, Messrs Evans, Hamilton, a Corner, accompanied by Captain A. Kok, Hendrick, Kruism Masson, and G. Kok, left Griqua Town; and, after a journey eight days, reached Lattakoo; where, after several conferen with Mateebe, the King, it appeared that the Chiefs, in gene were opposed to their residence among them, especially for t purpose of giving instruction, and the Missionaries found the selves obliged to depart.

Extremely unwilling to give up the people of Lattakoo, the b thren resolved to make a second attempt. With some difficu having prevailed on a sufficient number of persons to accompa them, they set off again on the 13th of August, and reached t city in safety; but they had the mortification to find that the ki was gone from home, with a large party of men, professedly the purpose of hunting, and was not expected to return for month; until which time nothing could be determined. T people received them but coldly, and not having a sufficient sto of provisions to enable them to continue until the king's retu they were under the painful necessity of retracing their steps Griqua Town.

On the 18th of that month, Mr. Read, after a toilsome journ from Bethelsdrop, accompanied by nearly thirty of his congreg tion, and having paid visits first to the friends at Graaff Rein and afterwards to the new Settlement among the Bushmen, arri ed at Griqua Town, intending shortly to proceed to Lattakoo, use his influence with the King to receive the Missionaries; i if that should fail, to form a Settlement among the Bootsuannas the Krooman River, situated about two or three days' journ south of Lattakoo—a spot which the King himself had pointed o to the brethren on the first visit above mentioned, and to their r siding at which, in order to trade with his people, he had no o jection. What reception Mr. Read and his company have m with, we have not yet heard.

But it may be proper to state Mr. Anderson's sentiments co cerning this Station "I am not," he says, "discouraged, as my hopes. I am glad that Brother Read is determined to give a fair trial; and I think that the manner in which he intends proceed bids fair for success. The object may seem small to som but to me it appears one of the most important that the Society h undertaken. Should that door be opened, what a field presen itself to view! Many, many thousands by their miseries, cry f the success of the Lattakoo Mission."

Bethany.

(Formerly called Klip Fountain.)

It will be recollected that Mr. Schmelen, when on his retu from a journey to explore the Damara Country, was constraine by the natives at this place to abide with them as their teache

it was observed, in the last Report, that he had commenced a School, which soon contained 140 children; that a general concern about religion pervaded the inhabitants; and that he had baptized twenty persons, on a credible profession of their faith.

The journal of Mr. S. for the year 1815 was long detained: from that document we learn that he had baptized sixty-five adults, beside forty children. In a letter of later date, he says, "There is a sincere desire among the Namaquas to be instructed in the way of salvation. The people called 'Field-Shoe Wearers' are in my neighbourhood: the Chief and several of his people have removed to Bethany. Several other tribes of the Namaquas, and small kralls of the Damaras, from time to time frequent our meetings. I am well acquainted with the Chiefs of the Namaquas; and believe that Missionaries might enter into a very large field of usefulness, to preach to them the Gospel of Christ. God has opened a wide door, and prepares the hearts of many to receive the word with gladness."

Peace Mountain.

(Formerly known by the name of Africaner's Krall.)

Letters from Mr. Ebner give a very interesting account of his success at this place. It is impossible, he says, to describe what he has witnessed, especially at some meetings held about Whitsuntide, 1816. "I find," he says, "by constant experience, that nothing so much affects the hearts of my hearers, as speaking to them of the dying love of Christ to sinners. The visible effects of such preaching resemble those at Bethelsdorp a few years ago, the relation of which would, by some persons, be scarcely credited; but," he adds, "it would gladden the hearts of the Directors, could they see and hear how these poor people pour forth their hearts in prayer. I may say of them with our Saviour, *Where much is forgiven they love much*: and with St. Paul, *Where sin abounded, grace doth much more abound.*"

Mr. Ebner has enjoyed the high gratification of baptizing AFRICANER—the man who was once the terror of the whole country, and the unhappy instrument of dispersing the settlement at Warm Bath; but now the lion appears to be transformed into a lamb, and he warmly espouses that faith which he once opposed and persecuted.

The peace, and almost the existence, of the Settlement, was at one time threatened, by the conduct of a person of influence belonging to this place; who not only himself refused to attend the word, but prevented others from attending. Mr. Ebner, after praying, together with his friends, for preservation and success, ventured to pay a visit to this formidable adversary, then in the neighbourhood; who, after conversation with him, and hearing the word, was softened down, and from a furious enemy became a kind friend.

The people of the Settlement are about 200 in number, of whom about fifty attended the daily worship: about thirty attended the School; and sixteen adults (beside twelve children) have been

baptized. The converted natives, happy in the knowledge a love of Christ, thus express themselves:—"In Jesus we find our life, comfort, joy, peace, and happiness. Without Jesus cannot live. Were we to be again without him, we should lo our immortal souls There is no refuge, nor help, nor rest, n salvation, but in our gracious Redeemer." Such are the heaven breathings of these poor Corannas, who were a few years ago m erable savages, without God, without hope, and without comf in the world!

Mr. Bartlett and Mr. Marquard are gone to labour in the Nam qua Country. Mr. B, coming to a krall of Namaquas, was f cibly detained: the people would not suffer him to depart till had instructed them in the way of Salvation: some of them, it said, laid themselves down in the road before him, to prevent l departure.

MALTA.

Mr. Lowndes, with his wife and infant son, arrived at Malta the 6th of November. He will continue there for a time, in ord to learn Italian, which is much spoken in the Ionian Isles, to whi he is going; and to perfect himself in Modern Greek, to whi he paid attention before he left England.

CANADA.

From the Brethren sent out to Canada, and who were to recei assistance from the Society only until they could be supported l their congregations, we have received little information during t last year. Mr. Spratt continues at Quebec, Mr. Smart at Eliz beth Town, but Mr Cox has removed from John's Town.

Mr Sabine, from England, having settled at St John's, Ne foundland, Mr. Hyde, who was there as a temporary supply, h returned home

The Directors have afforded some assistance to the Rev. Willia M'Killican, from Scotland, who went over in the course of l summer to Upper Canada, and who has settled at Green Islan where he preaches, in Gaelic, to the Highlanders, who were de titute of the means of grace. Great numbers of these emigran have settled in that country. The Society has sent out to the a large quantity of books and tracts, in their own tongue.

WEST INDIES.

TRINIDAD.

Mr. Adam is pretty well attended, especially by people of c lour and negroes. Several of the planters in the country ha expressed a desire that their negroes may be instructed, and ha promised to contribute to the support of a teacher.

DEMERARY

The Directors have at length been enabled to send to Le R souvenir, Mr. Smith, who had for some time been under the care the Rev. Mr. Newton, of Witham. They indulge the hope th he will be the instrument of re-collecting and establishing th scattered congregation formerly under the ministry of Mr. Wray.

Mr. Davies and Mr. Elliott are both at George Town. M

Davies continues to preach to a number of negroes, both of the town and country. Mr. Elliott gives an encouraging account of the attendance of the negroes on his ministry, especially in the country; and that many of them hold prayer-meetings among themselves, greatly to their edification.

BERBICE.

Mr. Wray writes, that he hopes good is doing among the people. The place of worship is filled on a Sunday evening, with people of all colours, who now behave well; but many of the negroes are forbidden to attend, and threatened to be flogged if they do; and the Testaments and Hymn books have been taken away from the children. The pretext for this severity is the disturbance that took place at Barbadoes, which was falsely ascribed to the Missionaries, as has been unquestionably ascertained. About half the Crown negroes have been restored to the Dutch: many belonged to those estates in which there was the greatest attention to instruction. This change has been very injurious to the cause of religion among them: for although the gentlemen in Holland, to whom those estates belong, may wish that the same plan of instruction and melioration which had been commenced should be continued, some of the inferior managers do all in their power to prevent their improvement, and ascribe the mischiefs that have happened, to the zeal of the Missionaries, and to the religion of the slaves.

Correspondence between the Massachusetts Peace Society and the Emperor of Russia, and Prince Galitzin.

FROM THE CORRESPONDING SECRETARY TO THE EMPEROR.

BRIGHTON, (near Boston,) April 9, 1817.

SIR,—The friendly disposition which you have manifested in favour of the Christian religion and the peace of the world, has encouraged this address. The very week in which the Holy League of the three sovereigns was officially announced in Russia, a society was formed in Boston, by the name of "the Massachusetts Peace Society," the object of which is to disseminate the very principles avowed in the wonderful alliance, and to do whatever may lawfully be done to prevent the recurrence of war, and to promote peace on earth, and good will among men.

I take the liberty to present a copy of all the publications which have been circulated by the society. From these you may obtain information of the state of the society, the number of its members at the close of the first year, and its prospects. The first Annual Report, and the list of officers and members, are contained in the seventh number of the Friend of Peace. Many members have since been added—a new society has since been formed in the State of New-York. At least four Peace Societies have been organized in the United States,—others are about forming. Besides these, we have in our country nearly one thousand congregations of Friends or Quakers, which we regard as so many Peace Societies by profession and practice.

The pamphlets your Majesty will be pleased to accept, as a

token of the veneration and esteem in which your character by the friends of peace in this country.

In behalf of the Massachusetts Peace Society,

NOAH WORCESTER, *Cor.*

His Majesty, ALEXANDER, *Emperor of all the Russias.*

THE EMPEROR'S ANSWER.

SIR,—Your letter in behalf of the Massachusetts Peace S with the books accompanying it, were received. The object this philanthropic institution has in view, the dissemination principles of peace and amity among men, meets with my approbation. My endeavours to promote peace and goo among the nations are already known; and the power and ence which Almighty God has committed to me, shall ever b ployed, I trust, in striving to secure to the nations the bless that peace which they now enjoy.

Considering the object of your society, the promotion of among mankind, as one so eminently congenial to the spirit gospel of Jesus Christ, I have judged it proper to express my sentiments respecting your labours, in answer to your co nication to me on this subject. ALEXANDE

To Rev. NOAH WORCESTER, *Secr'y of M. P. S.*

St. Petersburgh, July 4, 1817.

LETTER TO PRINCE GALITZIN.

BRIGHTON, (near Boston,) April 9,

SIR,—Your name is known and revered in America as the sident of the Russian Bible Society. The confidence which excellent official letters have inspired, induces me to send for perusal all the publications which have been circulated b Massachusetts Peace Society. Similar copies will accom these for your worthy Emperor. The noble ground which h taken in the Holy League, has greatly encouraged the hea the friends of peace in this country. As the pamphlets will you information of the prospects of the Peace Society, I shall express the hope which is entertained, that your name wi enrolled among the avowed friends of peace, and there shine as great lustre as it has done among the Presidents of Nat Bible Societies.

NOAH WORCESTER, *Cor. Sec. M.*

His Excel. Prince ALEXANDER GALITZIN.

ANSWER OF PRINCE GALITZIN.

SIR,—I received your letter of the 9th April, with the num of the Friend of Peace accompanying it, by the hands of Mr. sons; for which I return you my hearty thanks. The object w your society has in view, is of great importance to the well-b and happiness of the human race. Indeed it seems to me t almost the same as that of Bible Societies: for it is only in pro tion as the divine and peaceable principles of the Gospel of J

Christ prevail in the hearts of men, that lasting and universal peace can be expected. A blessed period is promised in the word of God, when men shall learn the art of war no more. This period I understand to be the same as that in which it is prophesied that all men shall know the Lord even from the least unto the greatest, and that the earth shall be full of the knowledge of the Lord. These latter promises seem to be daily fulfilling in every quarter of the world, by the exertion of Bible and other Christian Societies, to disseminate among men the saving and pacific principles of Jesus Christ. They are preparing the way for your society's gaining its object—peace—universal peace—when men shall learn the art of war no more Most earnestly praying for every blessing to accompany your labour, in promoting peace on earth and good will among men, I shall reckon it a peculiar honour to be among the members of such a humane society.

I remain, Sir, your most obedient servant,

PRINCE ALEX. GALITZIN.

To Rev. Noah Worcester, *Sec. M. P. S.*

St. Petersburgh, July 4, 1817.

At a meeting of the Trustees of the Massachusetts Peace Society, Sept. 25, the foregoing correspondence was communicated, and by them ordered to be published.

JUVENILE DEPARTMENT.

Memoir of Thomas Jacobs, *who died at Thatcham, Berks. (Eng.) June 27th,* 1816, *aged* 19 *years.*

Of all the doctrines of the Gospel, there is none opposed with more violence and subtilty than that of regeneration by the powerful operation of the Holy Spirit, so there is scarcely any person more despised in the world, than he who professes his experience of it, or declares the time and manner in which it was wrought upon himself. Even the mention of this sublime doctrine is become a reproach among some who call themselves Christians; but they are those, and those only, who disregard the positive declaration of the blessed Saviour unto Nicodemus, "Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou heareth the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit."

In giving an account of the work of grace, the delightful effects of which were very visible in the conduct of the departed youth, it is not merely intended to do honour to a deceased friend, who is now alike indifferent to the praise or censure of mortals; but with a hope that some individual may be benefitted by his experience, and that the grace of God may thus be magnified in him.

It appears that the mind of this youth was first particularly impressed with divine truths, some time in June, 1814; at which time, and previously, he attended upon the preaching of the Gos-

pel, at Castle-street Chapel, Reading, while under the car tuition of Mr. Dyer, who was a constant attendant at that of worship; and, according to his own statement, a se preached from the first chapter of Proverbs and 10th verse, ' son, if sinners entice thee, consent thou not," proved a blessing to him. It operated as a salutary check whenever of his school-fellows were disposed to tempt him to sin, for words would impress his mind with irresistible energy, " My consent thou not." From this time he was often much distr on account of sin; he perceived its evil tendency, and felt deeply the festering malady was rooted in his heart: on thes counts he was much engaged in reading the Holy Script which, under the influence of the Holy Spirit's teaching, re ed to him the Fountain opened for sin and for uncleanness, also the illustrious Friend of sinners, whose hand alone adn ters that healing medicine which infallibly cures the plague c heart; to that sacred fount he applied by faith, and soon f by sweet experience that the blood of Jesus cleanseth fro sin, and that joy and peace in the Holy Ghost are connected believing in Jesus.

The xlv chapter of Isaiah, 22 verse, " Look unto me an ye saved all the ends of the earth, for I am God and there is else," afforded him much encouragement, and he took great fort from John vi chapter and 37 verse, " And him that cometl to me I will in no wise cast out." They were portions of Sa Writ, on which he used to meditate with peculiar delight; he much in prayer with God, and his acquaintance with divine t progressively improved. Christ and his cross constituted his theme. While the deceased was under Mr. Dyer's care, the ter often expressed the satisfaction he received from the st and exemplary conduct of young Jacobs, who had become a serious youth, and promised to produce a source of consolati his friends. A near relative, on receiving so favourable an acc was very anxious when he left school to get him placed in a gious family, lest the tender plant which had put forth so be ful a flower should perish by the rude storms of temptation, v out producing the divine fruit, a fatal circumstance which friends of religious youth have too often had occasion to dep The Lord soon granted her request, as the Rev. Mr. Harper, a senting minister near London, procured for him a situation as u in a boarding school, at Stockwell, Surry, kept by Mr. For truly pious man, which he entered upon in January, 1815. Du the preceding Christmas recess, the deceased resided with hi lation and another kind friend, who had repeated opportuniti conversing with him, and they were greatly delighted by v they saw and heard in his walk and conversation; his habitual riousness appeared so striking, that they could almost persu themselves that he had known the good ways of God for many ye

It was evident that the grace of our Lord Jesus Christ had wo an effectual and permanent change in the heart of this young m

a change so manifest and remarkable as to constrain all who observed it to say, " What hath God wrought!" " This is the Lord's doing and it is marvellous in our eyes." The dear youth was however at this time the subject of heavy afflictions; but he discovered much patience and resignation to the will of his heavenly Father.

While he was with Mr. Ford, he gave great satisfaction; and Mr Ford has since spoken highly of him to Mr. Harper, particularly noticing his piety and earnest desire to do good to the souls of others; he would often take one or two of the little boys into his room and pray with them! The letters he wrote to his mother shew the state of his mind, and his concern about the one thing needful. When he was at Thatcham at his mother's house in June, 1815, he established the important but too much neglected duty of family prayer. Nothing further occurred of a remarkable nature, until the commencement of his affliction, which recently terminated the mortal course of this young servant of Christ—an affliction which, from his own account, he felt coming upon him four months before he left London.

The nature of his complaint, the violence of his pains, and the extreme state of debility into which he was brought, were known and observed by many, as well as by the writer, with grief mingled with admiration and thanksgiving to Almighty God, who has ordained for his own glory praise out of the mouths of babes and sucklings. During the long period of his illness, which lasted more than six months, up to the very hour of his peaceful dismissal, his soul was constantly enlivened with such joyful anticipations of approaching felicity, that the dispensation could scarcely at times be deemed afflictive. Frequently did he declare to his friends that his joys were far greater than he could express. On some occasions he appeared as one who had already put off his tabernacle of clay, and entered into the joy of his Lord; oftentimes he would break forth into grateful acknowledgments of the eternal love of God and the boundless compassion of the Saviour. He would frequently say, with an energy which formed a striking contrast to the infirmity of his exhausted frame, " I know in whom I have believed;" " He will never leave me nor forsake me;" " I shall depart and be with Christ, which is far better;" " for though the earthly house of this tabernacle were dissolved, I have a building of God not made with hands, eternal in the heavens."

Although the frame of his mind was, upon the whole, calm and tranquil throughout his illness, yet he was not entirely divested of doubts and fears concerning his interest in Jesus; and these probably might be the effect of his extreme bodily pains, as towards the close of his painful conflict he maintained a firm confidence in the Saviour.

The zeal which animated his breast for the glory of God was manifested by the manner in which he exerted himself to converse with those who visited him, and particularly with young persons. When only his mother was with him, he would say—Now, my

dear mother, let us pray a little together. She would reply dear, you are too ill: he would answer—I am ill, but the will help me. On Sabbath afternoon, May 26, he was in a lightful frame of mind, and observed that the Saviour was par larly precious to his soul, and that he could read his title cle heaven, and mansions in the skies. In this happy state he tinued till the Thursday following, when he was in the grea ecstacy and joy, declaring he could not express the pleasur felt. He said it was Christ in him the hope of glory who enal him to speak by the sacred dictates of the Holy Spirit. O h greatly was this amiable youth privileged in the last days of earthly career; as the shades of mortality were vanishing aw the dawn of an immortal day gradually burst upon his raptur view; and sometimes he appeared as one who was co pletely absorbed amidst the glories of the celestial stat On the 29th he was thought to be on the point of death; a on observing his mother and sister weep, he said, Don't make uneasy, my dear friends, for now I am happy. He then expres himself with energy thus, "Come Lord Jesus, and come quickly Oh, how I long for thine appearance! On the 30th he again be ged his friends not to weep for him, saying, he should soon be glory, and the conflict would then be over. He then sung a vers of "Begone unbelief, my Saviour is near;" and ended wit "Shortly, shortly, I shall be in glory!" The 6th and 14th chap ters of John, and the 12th of Hebrews, with the 21st chapter o Revelation, and many of the Psalms of David, were very consola tory to him under his afflictions. On the first of June, a dea friend said to him, "What a mercy to have a well grounded hope of your interest in the divine mercy," He answered, "Yes, what a mercy!" After his friend had engaged in prayer, he exclaimed, "Bless the Lord, bless the Lord, O my soul! What a mercy! Lord, I will praise thee, for thou art worthy to be praised. A short time before he died, it was observed to him, "You are near your Father's house:" he answered, "Yes," with all the power dissolving nature could command. He was then asked if he was still holding Christ fast, when, with a smile on his countenance, he bowed his head in reply; and in a few minutes afterwards, without a sigh, or groan, he sweetly fell asleep in the Lord.

The event was improved in a Sermon preached on the occasion by the Rev. Mr. Ash, pastor of the Independent Church at Thatcham, from xxi Revelation, 4 verse, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain, for the former things are passed away." *Youth's Mag.*

Seek ye the Lord while he may be found. Isa. lv. 6.

Begin, be bold, and venture to be wise!
He who defers this work from day to day,
Does on a river's bank expecting stay,
Till the whole stream that stopp'd him shall be gone,
Which runs—and as it runs, for ever shall run on.

Cowley.

Extract from the Plymouth Dock Auxiliary Tract Society.

December 19th, 1816.

We take this opportunity of informing you of some success that has attended our distribution. The tract entitled *The Dairyman's Daughter* happened to fall into the hands of a woman of notoriously wicked character; the title attracted her notice, and invited her perusal. She was frequently tempted to cast it from her, but

> "God moves in a mysterious way,
> "His wonders to perform."

She had read only three pages, when the scales dropt from her eyes, and the veil was rent from her heart; she was constrained to cry aloud for the disquietude of her soul; she went on her way mourning for several weeks: but that God, who has promised to heal the broken-hearted, burst her bonds asunder, and set her soul at liberty. She is now an humble follower of Jesus, and an ornament to the Christian religion; she also bids fair for usefulness in the church of Christ. Thus, Sir, we have seen one sinner, a second Magdalene, saved by grace:—let all the glory be ascribed to the Lord.

From the Helston Auxiliary Society. March 28th, 1817.

I am happy to say the circulation of religious tracts in this neighbourhood has not been in vain. A pious minister being called to visit a poor aged sinner, on his death bed, after conversing and praying with him, left a few tracts for the use of the family. A lad, about seventeen years of age, who had formerly belonged to a Sunday School in Helston, but who was a wanderer from the fold of Christ, happened to take up one, entitled *The History of Poor Joseph*, and whilst he read, the Lord was pleased to enlighten his mind, to affect his heart, and to make him in earnest for his soul's salvation. He was led to pray for mercy, and the Lord had mercy on him. He found a refuge in Christ, and since that period has continued to adorn the gospel of God his Saviour in all things.

From a Minister in the Scilly Islands.

Tresco, December 6th, 1816.

A child who came to the Sunday School, a shockingly depraved little creature, continued to swear for several weeks after her admission; I gave her several Tracts, among which was THE SWEARER'S PRAYER. She took them home, when her father inquired, "What have you got there—what are they about?" The child said, "You must not swear any more, father—nor you, grandfather; for that book tells of men that were killed for swearing." The wretched old man burst into a violent fit of laughter, at the same time swearing that the book should not be read in his hearing. The child's father, however, read the Tract, and the Lord mercifully caused it to reach his heart: the next Lord's day,

he went to the public worship of God, which was rendered u to him. This excited the enmity of the old man *against his* and myself, to a degree scarcely to be equalled by the most dened sinner: he lived only fifteen days after his son's *convers* which were spent in awful blasphemy against God and his sa His death was remarkable. He went out into the fields, *in* morning, to bind sheaves of corn, where he met *with* one of sinful associates, who joined him in ridiculing and abusing the c verted Baptist, as they termed his son; while thus *engaged,* aged sinner fell against the hedge a ghastly corpse! I made a f remarks near the coffin, which the Holy Spirit appeared to *ap* to the hearts of the child, the mother, and the *neighbour* abo mentioned. Tracts are very useful here: THE DAIRYMA DAUGHTER has been blessed in *four* instances. Since *I have be* on this island, many have believed, through grace, to the salvati of their souls!"

Extract of a letter from Rev. J. C. Supper, Missionary at Batavi dated 17th October, 1816.

"By the blessing of God, I was enabled to erect here amon the Chinese a *Reading Society;* consisting of 60 persons, *who ar* supplied with Tracts with the same contents 60 copies ever month, which dear Mr. Milne sends to me regularly from Malacca and when the 60 persons have read them, they give them to their brethren likewise to read them. I will not say, nor can I that the Chinese are turned Christians; but that they now *already by* these Tracts have become acquainted with Christianity, is a fact which no reasonable man can deny. I stick therefore to *my* opinion, that the Tract Society is preparing the way for the Missionary and Bible Society."

AMERICAN BIBLE SOCIETY.

We have the pleasure to announce the following additional *Auxiliaries* to the National Society.

"The Bible Society of Washington College," *Virginia: Mr.* James T. Piper, Secretary.

"The Long Island B. S." (N. Y.) A. Vansinderen, Esq President, *Newtown;* Rev. David Bogert, Cor. Secr'y, *Hempstead Harbour.*

"The Ohio B. S."—Gen. Rufus Putnam, President, *Marietta;* Rev. Samuel P. Robbins, Cor. Secr'y.

"The Charleston B. S." South Carolina: Gen. Charles Cotesworth Pinckney, President; Rev. Dr. A. Flinn, Cor. Secr'y, *Charleston.*

This addition makes the number of auxiliaries now known, to be *One hundred and twelve.*

The Female Bible Society of Charleston, have contributed two hundred Dollars to the funds of the American Bible Society.

THE CHRISTIAN HERALD.

Vol.. IV.] *Saturday, November* 1, 1817. [No. 6.

THE SYNOD OF NEW-YORK AND NEW-JERSEY,

Met in this City on the 23d, and closed their sessions on the 27th ultimo. The following Narrative of the state of Religion within the precincts of that Judicatory of the Presbyterian Church during the past year was read at their meeting for concert of prayer, on Saturday last. and we trust will be perused with interest by all those who rejoice in the prosperity of Zion.

NARRATIVE, &c.

The Synod of New-York and New-Jersey, in presenting a succinct account of the state of religion within their bounds during the past year, have abundant reason to praise the Lord for the great things which he has done for the Churches under their care.

The prayers of his people, and the labours of his ministering servants, have not been in vain. Through the special and powerful influence of the Holy Spirit accompanying the means of grace, several Churches within the bounds of the Presbytery of Jersey have been visited with times of refreshing from the presence of the Lord. A revival of the spirit of true piety has taken place in the 1st and 2d Churches of Newark, Elizabethtown, Orange, Connecticut-farms, Bloomfield, and Paterson. This great and good work commenced in the town of Newark, about the middle of December last.

In the 1st Church, the first public and decisive token of the Divine presence was given at an evening meeting for prayer. The number of those who have been hopefully brought into the knowledge of the truth, in this congregation, is about 200; 170 of whom have been received into communion.

A similar work of grace commenced in the 2d Church in Newark, about the period already mentioned; the fruit of which has been 97 added to the communion of the Church.

In Elizabethtown, a revival, more general than any which that congregation has ever before experienced, began to make its appearance about the 1st of February last. In this Church, 161 persons have already been received into communion, and many more are expected soon to follow their example.

The revival commenced also in the Church of Orange about the beginning of February, and continued to prevail, without any abatement of zeal, till the close of the month of June. The greatest number which appeared, at any time, to be deeply impressed, was from 250 to 300. Of this number nearly 200 entertain a hope that they have passed from death unto life, and 113 of them have been received into full communion.

In Connecticut-farms, also, the revival began about the same

period. Thirty-six persons have already made a public profession of their faith, and more are yet expected to join the church, as the fruit of this gracious refreshing.

At Blcomfield, 37 have been added to the communion of the Church, and at Paterson, 20.

The character of the work, in all these Churches, is such as to warrant the hope that it is, indeed, of God; and it ought to be added, in answer to special prayer: and it is peculiarly gratifying to the Synod to state, that, in most of these places, the visits, prayers, and exhortations of some of the students from the Theological Seminary at Princeton have been blessed as the means of promoting it.

The Synod have also learnt, with deep interest, that there now exist very favourable appearances of a revival of religion commencing in the 2d Church at Woodbridge, and at Rockaway, within the bounds of the same Presbytery.

Nothing worthy of particular notice has taken place within the bounds of the Presbyteries of Long-Island, Hudson, New-York, and New-Brunswick. The Churches appear to be walking in the faith and order of the Gospel. In many of them religion is flourishing, whilst in some others it is somewhat declining.

The Synod, however, would observe, that in the congregations of Huntington, Fresh-Ponds, and Brookhaven, in the Presbytery of Long-Island, there is a more than ordinary attention to religion.

The Synod are happy to learn that a Female Missionary Society has been formed within the City of New-York, for the purpose of supplying the destitute of the City with the means of grace. The efforts of their Missionary appear to have been signally owned and blessed by the great Head of the Church. More than usual attention has also there been recently paid to seamen. A Marine Bible Society has been formed auxiliary to the American Bible Society, which promises to be an extensive blessing to this neglected and important class of men.

Agreeably to the recommendation of a late General Assembly, classes have been formed in the greater part of our congregations for the purpose of studying and reciting the Bible. The young people composing these classes have in many instances made considerable progress in biblical history, and while they have increased in speculative knowledge, their hearts in some instances have also been deeply affected and warmed with love to God, and to the great truths he has revealed in his word. If this mode of instruction be persevered in, it may, by the blessing of heaven, be attended with the happiest effects. The Pastors of our Churches will, we hope, by and by see themselves surrounded by youth well instructed in the great principles of the Christian religion, strongly attached to the congregations of which they are members, the promoters of every thing that will tend to advance the interests of religion and morality—themselves the strength and glory of the Church.

The concert of prayer on the first Monday in every month has

been very generally attended to during the past year. In Europe, in some parts of Asia and Africa, as well as in our own land, the friends of Zion on that day approach the throne of grace, and unite in the same prayer, that the kingdom of God may speedily come. How encouraging and animating! If the Lord Jesus has promised to answer the prayer of a few only who unite in the same petition, have we not great reason to hope that the united prayers of thousands will be heard and answered. Christians, persevere in this delightful duty. 'For Zion's sake hold not your peace, and for Jerusalem's sake rest not, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.'

Societies for the gratuitous distribution of Religious Tracts have not been weary in well-doing. The New-York Religious Tract Society has issued from its depository, within 5 years, more than *three hundred thousand Tracts.* A great proportion of this number have been distributed gratuitously throughout almost every county in the State of New-York, in almost every State in the Union, at the Cape of Good Hope, Batavia and Canton, in several of the West-India Islands, in Canada, on board of steam-boats, and on board merchant vessels bound to various and distant parts of the world. In the city of Trenton, in New-Jersey, a Female Tract Society, formed not long since, has purchased and distributed within the past year, about 10,000 Tracts Similar Societies have been formed in many other places within the bounds of the Synod.

The number of Sabbath Schools is constantly increasing. In our congregations in the country, as well as in our cities, these Institutions have been established, and almost universally are attended with good effects. In the city of New-York, the number of children attending the different Sabbath Schools, male and female, is about seven thousand five hundred; and it is an interesting fact, that in one of these Schools, within three months, 8 of the teachers out of 12 have made a public profession of religion: and similar beneficial effects to the teachers themselves, have in several instances been manifested in other schools within our bounds.

The Synod are gratified to learn that increased exertions have been made within their bounds, to instruct the people of colour, and that in some places these exertions have been specially crowned with a divine blessing. In several of the congregations within the bounds of the Presbytery of Jersey, which have been visited with special revivals, the people of colour have largely shared in the precious influence, and many have become hopefully the subjects of divine grace; and in Newark and Elizabethtown, incipient measures have been taken to organize congregations of this people.

The Synod are also gratified to learn that liberal contributions have been made for the support of schools among the heathen.

The Synod in this place would take particular notice of the establishment of the African school under their care. From the re-

port of the Directors, it appears that two young men of promising talents are already in a course of education, and that a general attention begins to be awakened to that long neglected people. The Synod cannot but hope that the time is near when Ethiopia will indeed stretch forth her hands to God.

The American Bible Society, since its establishment, has issued 13,500 Bibles, and the number of its Auxiliary Societies is 110.

Among so many and such great things of a favourable kind, the Synod are pained to notice many grievous breaches of the Sabbath, by the travelling of persons from our large towns, particularly from the city of New-York into the country for their amusement, but to the great injury of the feelings of individual Christians and of the cause of Christ. It is devoutly to be wished that Moral Societies may be more vigilant and successful in the suppression of this great and alarming evil.

The Synod would exhort all who profess the religion of the Lord Jesus Christ, to walk worthy of the vocation wherewith they are called—to let their light shine before men, that others, seeing their good works, may glorify their Father who is in heaven. Be sober, be vigilant, and fervent in spirit. The present period is distinguished from all others that have preceded it, by extraordinary exertions for the promotion of the interest of the Redeemer's kingdom in the world. Throughout Christendom the friends of Zion are awake. The majectic and important objects they have in view, are the best interests of men, and the glory of God. Let every heart and every hand unite in this glorious work—let them not relax in their exertions until all the ends of the earth shall see the salvation of God!

BRITISH AND FOREIGN BIBLE SOCIETY.

Our readers will be pleased to learn that the Committee of this Institution have determined to publish a sheet of extracts of their correspondence in the last week of every month. We are indebted to our attentive correspondent at Liverpool for the first Number of the Extracts for August. We have already anticipated a part of the intelligence which it furnishes, and shall insert the greater part of the remainder in the present Number of the Christian Herald. The following extract from their

ADDRESS TO AUXILIARY SOCIETIES,

will give a view of their plan:—

It appears to the Committee of the British and Foreign Bible Society to have become highly expedient, that a plan should be adopted for transmitting to the various Societies in connexion with the Parent Institution, more frequent communications than have heretofore been usual of the interesting intelligence from time to time received, relative to the progress of the great work in which their efforts are united. The Committee regard it, indeed,

little less than an act of duty, to impart to the friends of the cause, in every part of the empire, a portion of those moral treasures which are continually flowing in from all quarters of the world; and to admit them to share, with as little delay as possible, in the enjoyment of those fruits, to the production of which their local exertions have so materially contributed.

But the Committee, in resorting to this plan, have an object beyond that of conveying satisfaction and delight. They are deeply sensible of the beneficial influence produced upon their own minds, by the communications from distant lands read to them at their periodical meetings, both in exciting their gratitude, and stimulating their exertions; and they are anxious to establish such means of intercourse as may enable them to extend, as widely as possible, these salutary impressions. Experience has taught them to believe, that, if Extracts from the most interesting parts of the Society's Correspondence were read in the meetings of the local Committees, and distributed among the members, for the information of others, it would tend greatly to enliven the spirit of those meetings, and to invigorate and expand the general zeal.

Under this conviction, the Committee have determined to issue, in the last week of every month, a sheet of brief extracts from their articles of Correspondence, with a view to their being read at the meetings of the Committees of the different Auxiliary and Branch Societies, and Bible Associations, and distributed among their Officers, Members of Committee, and gratuitous Collectors.

These Extracts will be transmitted to the Secretaries of the Auxiliary Societies, who are earnestly requested to forward, without delay, a due proportion of the present, and of all succeeding Numbers, to the Secretaries of the several Branch Societies and Associations within their respective districts, so as to ensure the receipt of them in time for the Meetings in each ensuing month.

The Committee anticipate much good from this measure, if their views are followed up by their friends in the country; and they trust they may reckon upon a diligent and punctual co-operation from the Auxiliary Societies, in giving it effect in the manner suggested.

From the Third Report of the Bombay Auxiliary Bible Society, September 18, 1816.

The supplies of English Bibles and Testaments which the Committee have received, both from London and Calcutta, have enabled them to furnish, to some extent, the immediate demands of the Europeans.

The want of the Scriptures among the soldiers and the poorer British inhabitants under this government, is probably greater than has been suspected; seldom, perhaps, does a copy of the Bible accompany the British soldier amidst the hurry of embarkation from his native shores; and, after his arrival in this foreign land, where its holy precepts should be more peculiarly presented, to

counteract the gross vices and idolatry by which he is surrounded, an opportunity has seldom been afforded him of perusing it.

From the coasts of Malabar, the Bombay Bible Society has endeavoured to extend its influence to the distant shores of the Persian Gulph, and they have there distributed several Arabic Bibles, partly through the means of the British Resident at Bussorah.

A connexion seems thus to be immediately formed with the Parent Society in London; who, by the numerous societies in Russia and Germany, in the Crimea, and even Georgia, by their correspondence at Constantinople, in parts of Asia Minor, and lastly with the British Resident at Bagdad, have established a connexion throughout the vast continent of Europe and Asia, from the banks of the Thames to the regions of the Ganges.

The copies of the Syriac Gospels forwarded to the Syrian Christians in Travancore, have proved a most acceptable gift to them. Three copies were presented to the Bishop, Mar Dionysius, and the Clergy with him at Kotyam; and three were given to the British Resident, Colonel Munro, who has established at Kotyam a college for the education of the Catanars. The type and character of these Gospels are considered by them to be executed in the best manner; and the Bishop and Catanars (or Clergy) expressed the most earnest desire to receive the whole of the Old and New Testament printed in the same manner: they have very few copies of the Scriptures among them.

From the Hon. Sir Alexander Johnston, Colombo, Sept. 25, 1816.

The assistance which the Bible Society in England has given the friends of Christianity in this island, has enabled the latter, as I have frequently written to you, to circulate the Scriptures among the people of the country in a manner which was never done before; and I do attribute the unanimity with which all classes of nations have resolved to put an end to domestic slavery, to the effect which has been produced upon their minds and upon their feelings by those doctrines which are contained in the Scriptures, and which, from their simplicity, are intelligible by, and applicable to, every description of the human race, whether European or Asiatic.

From the Rev. J. Kam, Amboyna, Dec. 31, 1816.

Of the quantity of the Holy Scriptures which we had expected from Calcutta, only 400 copies of the Malay New Testament have been received, a small supply for upwards of 30,000 poor people, utterly destitute of the means of religious instruction: and it is a truth, that their desire to be in possession of the word of God is very great. As an instance of this, a Malay Bible was purchased here last month at a public sale, for forty-one Spanish dollars, upwars of 10*l.* sterling.

N. B. The British and Foreign Bible Society is preparing an edition of 5000 copies of the Malay Bible, and 10,000 extra New Testaments, for the use of the Moluccas. It should also be observed, that the Bible Society at Amboyna has already remitted to the Parent Institution nearly 1000*l.*

From His Majesty, the King of Prussia, to the Prussian Central Bible Society in Berlin, March 6, 1816.

The Brief View which on the 4th of this month you laid before me, of the result of your endeavours to promote the diffusion of the Holy Scriptures, has been highly gratifying to me, on account of the religious spirit with which this beneficial undertaking has been conducted and carried on, even in the most unfavourable times. Convinced that in it you will find your reward, and encouragement to proceed in your labours, nothing remains for me but hereby to assure you of my acknowledgment of it.

(Signed) FREDERIC WILLIAM.

From the Rev. J. Paterson, Gothenberg, July 6, 1817.

The Gothenberg Juvenile Society has increased to 640 members, and has this year already raised 1064 rix dollars, banco. The Bibles and Testaments I brought for them, in various languages, for distribution among foreigners, were a welcome present. They see many pleasing effects of their labours. The Finnish New Testaments which they distributed some time ago among the soldiers of that nation in garrison, have produced much good. They are the only means of instruction which these poor men enjoy, and they peruse them diligently. Of this the following anecdote will afford a proof: the President of the Juvenile Society had occasion, as officiating chaplain for the garrison, to examine the Finnish soldiers previously to their receiving the communion. On approaching one of them, the officer said, "As to that fellow, it is vain to ask him any thing; he cannot read." But on inquiry, it was found that he could read, and read well. Astonished at this discovery, the officer demanded to know how he had acquired this talent all at once; when it appeared, that the receipt of a New Testament had inspired him with so strong a desire to know what it contained, that he set about learning to read; a task which he accomplished in the course of two months.

EXTRACTS

From the Twenty-Third Report of the London Missionary Society.

Continued from page 73.

LASCARS AND CHINESE IN LONDON.

The Mahomedans, in West-Ham Baracks, accepted with delight the scripture Tracts presented to them; and which being printed in the Arabic Character, excited peculiar attention. A room at the depôt, occupied by Portuguese Lascars, was supplied with Testaments. Some instances have occurred of Lascars, who having, when here before, received religious instruction, on their return to England from a fresh voyage, applied to the Committee, earnestly solicited Copies of the Scriptures, with which they were enabled to supply them, having received fifty Copies of the Portuguese New Testament from the British and Foreign Bible Society. The Committee, on the whole, feel encouraged, by perceiving that their efforts in behalf of these strangers have been productive of real advantage.

SEMINARY.

The directors are covinced that it is their duty to exercise the most deliberate and cautious discrimination in the choice of those who are to be their active instruments in carrying on the grand designs of the society; and on whose piety, talents, and diligence, must depend, under God, the efficiency and success of its operations. There are at present in the Seminary at Gosport, twenty Students, respecting whose religious character, missionary spirit, promising abilities, and correct deportment, a report highly favourable and satisfactory has been made, both by the Rev. David Bogue, under whose tuition they are placed; and also by a deputation from the directors, who recently visited the Seminary, and examined the Students individually.

FUNDS.

The expenditure of the Society amounted, in the last year, to nearly NINETEEN THOUSAND POUNDS; but the contributions have been more than equal to the expenditure.

The directors express their obligations to Ministers, Congregations, Auxiliary Societies, Female Friends, and Juvenile Societies; among the members of which last bodies they descry the future Subscribers, Directors, and Missionaries of the Society, who will far exceed, they hope, both in their efforts and their success, the present generation.

INTENDED MISSIONS.

Having laid before the Society a brief account of the proceedings of the Directors during the past year, and a compendium of the information received from their Missionaries, it is proper to state what are the objects immediately in view, and which they trust that the Board of Directors for the following year will be enabled to accomplish.

The Mission to Madagascar, which has been so long in view, they have not been able to commence, although more than ever inclined thereto, by the strong recommendation and friendly promises of the Governor Farquhar, of the Mauritius. That gentleman has diligently collected the memoirs of the former Catholic Missionaries, in order that the future labourers may derive instruction from their failure; he has procured the intineraries of intelligent travellers to every part of that island: he has corresponded with the Chiefs who may be able to forward the object; and has collated, and reduced into the form of a Dictionary, a great number of words of the language of that country, which is now become a portion of the British Empire. Such is the encouragement that our society possesses for an attempt to evangelize the vast island of Madagascar; and the directors trust, that, in the course of the present year that attempt will be made.

Another great object which has engaged their attention, is the commencement of a mission to the Mongul Tartars, at Irkutsk, in Siberia. Mr. Paterson and Mr. Pinkerton have earnestly recommended a mission to Irkutsk. Mr. Stallybrass, a student of Homerton College, has devoted himself to the work, and is on the point

of proceeding to St. Petersburgh, where he will reside a few months, for the purpose of acquiring the Russian Language, and then proceed to the place of his destination. The Directors are now anxiously engaged in selecting a proper person to follow Mr. Stallybrass, and to unite with him in the arduous undertaking; and they are happy in the prospect of obtaining from the Government of Russia every desirable facility in the progress of the work.

MISSIONARIES OF THE YEAR.

In the course of the past year, a very considerable number of Missionaries has been sent forth to different parts of the world: Mr. Pearson, to Chinsurah; Mr. Medhurst and Mr. Slater, to Malacca; Mr. Lowndes, to Malta; Messrs. Taylor, Kitchingham, Evan Evans, Brownlee, and Moffat, to different Stations in Africa; Messrs. Bourne, Darling, Platt, and Williams, to Otaheite; Mr. Smith, to Demerara; Mr. Donaldson, to Surat; Mr. Stallybrass, about to sail for Irkutsk; and Mr. Gyles, with his family, for Otaheite—in all seventeen; twelve of whom are accompanied by their wives.

CONCLUSION.

The sum of 200*l.* has been granted to the Bâsle Missionary Seminary. After noticing the establishment of a similar Institution at Amsterdam, the plans of the Netherland Society for the Dutch possessions in the East, and the increase of Missionary zeal in America, the Report adds:—

It must afford delight to witness the growing zeal of the various societies of British Christians—the Moravian, the Baptist, the Wesleyan, and the Church Missionary Societies—all animated by the same spirit, and, in their several connexions, striving together for the faith of the Gospel. The world is a vast field, wherein ten thousand labourers are wanted, and in which all may exert their utmost energies without giving the least occasion for envy or interference. Our combined efforts, however, with the blessing of God, will, we trust, in a few years, produce a wonderful change on the face of the Moral World.

The Directors hope that the statement now laid before you will afford satisfaction and pleasure; that it will appear to you that the Society is making a gradual progress in the great work of evangelizing the Heathen; that the Islands of the Southern Ocean are waiting for the Law that went forth from Sion; that the light of Truth begins to penetrate the thick clouds of darkness, and to expose the abomination of Idolatry and superstition in India and China; and that in Africa, especially, the glory of divine grace is rendered illustrious, in the conversion of multitudes of the sable sons of Ham, relieving them from the curse of Canaan, and making them partakers of the blessings of Abraham.

Now unto Him who has favoured us with the rich privileges of his glorious Gospel, and who honours us as instruments of conveying them to others—to him be glory in all the Churches confederated in the Missionary cause! Amen, and Amen!

AFRICA.

Extract from Travels in the Interior of Africa, by Mung

"Although the negroes in general have a very great ide wealth and power of the Europeans, I am afraid that the M tan converts among them think but very lightly of our attainments in religious knowledge. The white traders maritime districts take no pains to counteract this unhappy dice; always performing their own devotions in secret, and condescending to converse with the negroes in a friendly structive manner. To me, therefore, it was not so much a of wonder as matter of regret, to observe, that while the su tion of Mahomet has in this manner scattered a few faint be learning among these poor people, the *precious light of Chris is altogether excluded.* I could not but lament, that althoug coast of Africa has now been known and frequented by the peans for more than two hundred years, yet the *negroes sti main entire strangers to the doctrines of our holy religion.* W anxious to draw from obscurity the opinions and records of quity, the beauties of Arabian and Asiatic literature, &c. while our libraries are thus stored with the learning of *var* countries, we distribute with a parsimonious hand the blessin religious truth to the benighted nations of the earth. The *nat* of Asia derive but little advantage in this respect from an in course with us; and even the poor Africans, whom we affec consider as barbarians, look upon us, I fear, as little *better* tha race of formidable but ignorant heathen.

"Perhaps a short and easy introduction to Christianity, *such* is found in some of the catechisms for children, elegantly print in Arabic, and distributed in different parts of the coast, mig have a wonderful effect; the expense would be but *trifling*; cur osity would induce many to read it; and the evident superiorit which it would possess over their present manuscripts, *both i* point of elegance and cheapness, might, at least, obtain it a plac among the school books of Africa.

"The reflections which I have thus ventured to submit to my readers on this important subject, naturally suggested themselves to my mind on perceiving the encouragement which *was there* given to learning (such as it was) in many parts of Africa. I have observed that the pupils at Karmalia were most of them the children of Pagans; their parents, therefore, would have no predilection for the doctrines of Mahomet. Their aim was their children's improvement; and if a more enlightened system had *presented* itself, it would probably have been preferred."

A number of gentlemen in Claremont, (N. H.) assembled on the 29th ult. and organized a Society for the religious education of an orphan child, under the care of the American Missionaries *in Asia.* The Rev. Stephen Farley was chosen President, and Mr. D. Parmelee, Treasurer.

FROM NATCHEZ.

Extract of a letter to the Editor of the Recorder, dated Natchez, Sept. 10, 1817.

Dear Sir,

Our school continues to flourish, and we have the satisfaction of thinking that our labours are not in vain. Three of our pupils have become hopefully pious. One of these the Lord has called home to himself: her death was made the means of awakening one of the others, and the third was awakened by the reading of these little silent messengers of truth which the New England Tract Society has successfully sent abroad in such numbers. If the members of that Society fully realized the importance of their own exertions, and knew the extent of good they have already done, I firmly believe that to a man they would double their subscriptions, and that too without diminishing their contributions to other benevolent objects. Suppose that only this single soul had been prepared for heaven by their Tracts, what an unspeakable good has been effected! Can money be any counterpoise to the value of an immortal? Shall the world itself be laid in the balance —or ten thousand worlds—one soul infinitely more than outweighs them all!

If I seem too "zealously affected" you will forgive me. How can I feel otherwise when I see precious souls coming to Zion from this region of comparative darkness—and when these converts are my own dear pupils? What were the particular means of awakening the first I do not know—perhaps the Tracts; she was a constant reader of them. Her religious impressions were not discovered till she was brought to her death-bed. For some time before she was fond of retirement and religious reading—but some circumstances led her to stifle her feelings till she could do it no longer. We have no reason to doubt that she died in the Lord.

One year ago there was no church of any kind at Natchez; now there are three—the Methodist, the Baptist, and our own. Ours consists of 20 members. The exact number of members in the others I cannot give; their condition however I believe is prosperous, and we are glad of their assistance. In the whole state we have but five Presbyterian preachers. I hope we shall be remembered by our brethren in New England.

A Tract Society has been formed in our School. While we were deliberating on the best method of getting Tracts into circulation, and regarded the difficulties in our way as almost insurmountable, our young ladies of their own accord, and without our knowledge, formed themselves into a society for the purpose. We had not even dared to suggest the thing to them, lest the hint should prove premature, and defeat our wishes. Thus the Lord relieved us from our perplexities, and showed us that he could work without us. The Society is wholly confined to our School, and in their first quarterly subscription they have raised nearly 30 dollars. 'Not unto us, not unto us, but unto thy name, O Lord, be the glory.' I remain in the hope of the Gospel,

Yours, &c. R. Pearce.

Remark.—Natchez, the principal town of Mississippi T ry, is evidently undergoing a revolution. Its moral chara rapidly changing. Its infidelity is bending under the stro of truth, and its corruptions are shrinking away before the l evangelical religion. It is to form the central point, we whence the blessings of the Gospel are to diverge and gladd great surrounding regions. Who are God's instruments in this work? Bible, Missionary, and Tract Societies. Is it then fi from the pockets of our neighbours, to persuade them to aid societies? Is there any danger of our giving too much? Sha be afraid of doing too much good?

EXTRACTS

From the first Annual Report of the Committee of the Soutl Auxiliary Bible Society, December 25th,* 1816.

Suitable measures were taken to obtain from the Georgia Bi Society a competent supply of Bibles.—Four hundred and fo six copies have been received, of which nearly the whole are d tributed.

In the distribution of these the committee have had the sat faction to find that their efforts have not been in vain. The scri tures have been received with expressions of gratitude, and many instances sought after with a degree of eagerness, whi gives us reason to hope, that valuable effects will hereafter a pear from the careful perusal of them. Within our reach, man are still destitute who call for our aid. Few copies of the scri tures have yet been distributed beyond the limits of Liberty Bryan and M'Intosh counties. As opportunity occurred, a smal number have been sent into Glynn and Wayne, a few into Tatnall and two or three into the Indian nation Among the Indians, we are informed, that these copies have been thankfully received, and we cannot but hope, that in process of time, they may be the means of much good to that people.

The amount of contributions received, is $1295, of which $1048 50 cents have been paid to the Treasurer of the Georgia Bible Society—sundry expenses, 26 dollars—balance in the hands of the treasurer, 220 dolls. 50 cts.

We hail the present as an age of Bibles; as an era of increasing light throughout the world. Bible associations are formed in almost every part of Christendom upon the same principles, pursuing the same ends, animated by the same spirit, and rejoicing in the manifest blessing of God upon their efforts. A great work is progressing, in which princes and peasants, the rich and the poor, are happily united. The mite of the widow is not despised: the thousands of the wealthy are not vainly or lavishly contributed.

The labours already undergone, and the millions already spent, have taught the friends of humanity and religion, not only that their hopes will be realized, but that the state of the world, and the various openings of providence for the promotion of the gos-

* Auxiliary to the Georgia B. S.

pel, call for persevering and increasing efforts. Over a great portion of the earth a dark cloud still hangs, which has never been pierced by the beams of the sun of righteousness; millions worship the works of their own hands, and know nothing of the Saviour, the God of Israel. But it is not unreasonable to hope and wish for the universal prevalence of Christianity; and perhaps for this purpose no measure is more promising than the universal diffusion of the sacred word. The light of truth must expose the deformity of error. The Bible in the hands of the followers of Mahomet, Confucius, or Bramah, will, we trust, by the grace of God, convince them of sin and bring them to Christ the only Redeemer.—Such has already been the case, and hence we take encouragement, and look forward with confidence to the future triumphs of the truth.

He with whom the day of small things is not despised, has smiled upon our humble efforts in this good cause. But much remains for us to do. Some within our immediate reach call for our aid. These we must supply. But shall our concern go no further? From our connexion with the Georgia Bible Society, which is now an Auxiliary to the American Bible Society, to which its surplus funds are sent, we perceive not only an opportunity of being liberal, but also a strong obligation to contribute our full proportion to the support of that important national establishment. Like the British and Foreign Bible Society, we hope the parent institution in our country, will extend its influence even to distant lands, and command the blessings of many that are ready to perish, or ardently longing for the word of life. While, therefore, we love the souls of men, let our zeal continue without abatement. It is the house of God that we are seeking to rear; it is the kingdom of Satan that we wish to see destroyed; it is the happiness of immortal souls that we are endeavouring to secure. The work is arduous; but its importance can never be lessened, and christian charity can never be exercised in a more interesting design. The lukewarm and unbelieving, who withhold their aid, will themselves be the greatest losers. The conscientious and liberal donor shall find his reward. The approbation of God and the salvation of souls is of more value than gold. Let us therefore imitate him who "though he was rich, for our sakes became poor," remembering "that he which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully."

WM. M'WHIR, *President*,

THOMAS S. WINN, *Secretary*.

Medway, July 9th, 1817.

Departure of the Missionaries.—The Rev. Allen Graves and John Nichols, Missionaries, with their ladies, and Miss Philomela Thurston, sailed from Boston for Bombay on Sunday 7th ult in the ship Saco. *Recorder.*

[OBITUARY.]

Died, on Friday morning, the 3d Oct. the **Rev. Robert Fi** D. D. President of the University of Georgia, after a painfi ness of eighteen days. His sickness, which **was of the most** lent bilious character, he unfortunately **contracted during a** through several of the lower counties, on **professional busi** in August; he returned home with the fatal **indisposition w** has imposed so distressing a wound upon all **the relations o** ciety.

Whether we consider the death of this **truly pious man,** private or public view, the causes of regret **multiply upon** with such successive and increasing rigour, **as to overwhelm** mind with the most bitter feelings of anguish. **He has left** amiable wife and nine children to mourn his **afflictive loss.** T family have recently been brought from the bosom of their frie and relations. and by the melancholy dissolution **of its head** now cast upon the land of strangers. Connected with the fortun of the lamented decea ed, they have forsaken some of the *dear* ties which can arise from the love of a Country, *the early* scen of nativity, or the loveliest sympathies of feeling.—United wi him, whose whole energy of soul was bent to the **accomplishmen** of an all important service to this State, they, by the separatio occasioned by this awful dispensation, are now left friendless an unprotected upon the gratitude of that state.

In the Institution, which he had so lately been called t preside over, he commenced the duties of his office *with such* prompt and ardent zeal, so unwearied in his exertions and so con stant in his devoted care of all its concerns, as afforded the *most* certain promise of success, and the no less gratifying assurance that, under his administration, it was about to lift its languishing head. To the deep regret of his country, he has *left it once* more to the dubious issue of wayward contingencies.

In contemplating the private course of Dr. Finley, the *mind* has a field to rest upon, lovely in prospect, unbroken in surface, and endless in variety. If the most fervent and durable piety can give dignity and respect to character; if equan*imity* of temper, steady firmness of principle, and the most unbending rectitude of conduct, can secure to pure and worthy motives their *merited* esteem—if the most inflexible benevolence of heart, constantly directed to the advancement of charitable institutions, the relief of misfortune, the diffusion of happiness, and the increase of pious contentment, has not lost its influence upon human actions, the life and death of this good man must offer an example full of peace *and* consolation to his family, comfort and resignation to his friends, and the most lasting usefulness to society.

The Church has sustained a loss of one of its firmest pillars. In all the pursuits of his life, those ceased to be objects of interest, when they ceased to subserve the purposes of religion. To *a mind* warmed and animated by those hopes which devotion contemplates shall survive the stroke of death, he joined the soundest dictates

of sober reflection, the cool and unshaken possession of judgment, and the open and reconciling stamp of sincerity. From the pulpit he was accustomed to utter, graced with the beauty and armed with the energy of the most impressive eloquence, those eternal truths, which, while they stand on the "rock of ages," were winged with irresistible effect when delivered from his masterly and affecting management, and never failed to dignify the heart, elevate the affections, and heighten those dread expectations which rest in such mysterious wonder beyond the limits of time.

Georgia Journal.

Recent communications from Athens enable us to add a few interesting particulars relating to the subject of this obituary memoir.

Dr. Finley spent the whole of the month of August on a tour through the lower counties of the state of Georgia, in order to visit the academies and collect funds for the library of the college. The indefatigable zeal and fidelity with which that excellent man was in the habit of prosecuting every enterprize which his ardent love to God and man prompted him to undertake, added to the unhealthy state of the country through which he had to pass, had exhausted his strength, and laid the foundation of the disease which terminated his mortal course. On his return to Athens, the duties of his station, claiming incessant attention, left him no chance of immediately recovering from the excessive fatigue and bodily indisposition which his late tour had occasioned. In a few days after his return, he was again urged to visit a neighbouring congregation, lately formed, about 17 miles distant, for the purpose of administering the Sacrament of the Lord's Supper to a destitute people, who had been long waiting for his arrival for the celebration of that solemn ordinance, and were very anxious that he should go and feed their hungry and thirsty souls, and break to them the bread of life. Some of them had heard with joy from his lips the unsearchable riches of Christ; and a large collection of people was about to assemble from distant parts of the country to partake in or to witness the sacred ordinance about to be solemnized. Though the flesh seemed unequal to the task of engaging, without assistance, in the execution of the fatiguing duties which the occasion called on him to fulfil, both in the preparatory exercises and in those of the celebration of the Supper, yet his zeal for the cause of his Master, and the great prospect of usefulness before him, raised his spirits so much above attention to the state of his bodily frame as to overcome all objections; and, under a conviction of duty, he went and preached on the two

days preceding the Sabbath, and on that day administered the Sacrament. At the close of the service he had scarcely strength enough left to return to his home, when he was stretched on a bed of languishment, which finally put an end to his labours on earth. Those labours had been formerly blessed in an eminent degree in other places where he had been employed in his Master's service. It appears that, in the new field where he had been lately called to work, visible fruits are already manifest to the praise of God's glorious grace; and it is confidently hoped that the last fulfilment of his ministerial duties have been instrumental in gathering some perishing souls into the fold of the Redeemer, who shall be to him crowns of rejoicing in the day of the Lord. His zealous exertions, it is trusted, have kindled a holy fire in that region, which may not be soon extinguished. He was truly a light set on a hill: it shone before men in such a manner as that others, seeing his good works, might glorify their Father in heaven. That light, as one has aptly remarked, seemed, like the expiring taper, to emit a brighter ray just as it was going out. Of this faithful servant of the Lord Jesus, we may say with confidence, that, in humble imitation of the great apostle, he has 'fought a good fight, he has finished his course;' and we trust he has gone to receive a crown of life, which is reserved for them who through faith and patience inherit the promises.

NEW-YORK COLONIZATION SOCIETY.

On Wednesday evening, agreeably to public notice, a number of citizens assembled at the City Hall, to consider the expediency of forming a Society in this city, with a view to co-operate with our fellow citizens in other parts of the Union in the contemplated attempt to colonize the free people of colour inhabiting this country.

After considerable discussion on the merits of the question, it was finally decided that it was exedient to form such an institution.

A Constitution was then framed, and adopted. It is in substance as follows:

The Society is designated THE NEW-YORK AUXILIARY COLONIZATION SOCIETY.

Its object is to aid the Parent Society at Washington instituted for the purpose of Colonizing the free people of colour of the United States.

Its concerns are to be conducted by a Board of Directors consisting of a President, four Vice Presidents, a Corresponding and a Recording Secretary, a Treasurer and twelve Managers; of whom 5 are a quorum.

The payment of one Dollar annually constitutes a member; and of 30 Dolls. at one time a member for life. The annual meetings of the Society are to be held on the last Wednesday in October, at 4 o'clock, P. M.

Vol. IV.] *Saturday, November 8, 1817.* [No. 7.

Speech of the Rev. Mr. Thorpe *at the First Anniversary Meeting of the* Reynolds Commemoration Society *at Bristol (England.)*

For an account of the late Richard Reynolds, the great philanthropist whose name adorns the above mentioned Society, see No. 10, page 150, in the *second volume* of this publication. Those who have read the excellent speech of the Rev. Mr. Thorpe at the formation of this Institution, which is given in the Number above mentioned, or any other of the eloquent productions of that masterly genius, will doubtless be prepared to anticipate a rare pleasure in the perusal of the following specimen of his rhetorical powers, exerted in favour of a subject so worthy of them: nor will that expectation be disappointed. For a copy of this speech we are indebted to our valuable correspondent at the above place.

The Rev. Mr. Thorpe spoke as follows:—

"Mr. Chairman,—The righteous shall be had in everlasting remembrance. Such is the dictate of inspiration, and such is the language of your Society. But while we render all due honours to the memory of the righteous man, whose virtues we this day commemorate, let us not forget to give glory to that God who bestowed upon his honoured servant so fair an image of himself. When a person of brilliant and dazzling talents is suddenly thrown upon the world, as in the case of a phenomenon in the heavens, it is common to seek after some solution of him;—to inquire into his birth and parentage; his education and manner of life; the incidents of his childhood, and of his youth; to analyze, if I may so speak, the elements of which his character is composed; to mark the steps by which he rose to that point, from which he burst upon society; in a word, to examine and re-examine the validity of his claims to public attention. In like manner, when a character of singular and transcendent moral excellence is held up to public view, and attracts universal admiration, it is natural to inquire into his origin and connexions; the principles by which he was actuated, and the school whence those principles where derived. Such a character was Richard Reynolds. So modest, and yet so dignified; so judicious, and yet so liberal in the distribution of his bounties; so discriminating and successful in the detection of imposture, and yet so unbounded in his benevolence; combining as he did such unbending integrity with so much tenderness of heart—"*I take him all in all, we ne'er shall look upon his like again.*" In a world like this, defiled by sin and sunk in selfishness, such exalted characters are rarely to be found.

The same rank that MILTON holds among the poets; the same rank that NELSON holds among the commanders of the British navy; the same rank, but shining with a milder lustre, does REYNOLDS hold amongst the philanthropists, who, in different ages, have appeared the delight and wonder of mankind. We admire the imagination of the poet: we are astonished at the bravery of the warrior: but love, reverence, and admiration, exert all their powers, and rise into rapture, while we contemplate the virtues and the labours of the philanthropist. We become weary amidst the imaginary scenes and imaginary worlds into which we are conducted by the enchanting wand of the poet; and gladly descend to earth again, that we may hold converse with beings like ourselves. We turn with horror and consternation from the blood and carnage, the piercing shrieks, the dying groans, the mutilated limbs, and all the mighty havoc inflicted by the sword of the conqueror. But we follow without weariness the footsteps of the philanthropist, whithersoever he goes. With silent wonder we attend him in his visits to the hut of cheerless poverty; the abodes of age and decrepitude; the cottage of industry, sunk in disease and maimed by misfortune; the habitation of the weeping widow, and her helpless unconscious orphans; the hovel of wretchedness and black despair; and without reluctance—nay with cheerful steps, we descend with him to the dungeon of misery and guilt, the last, the lowest stage of infamy and woe. With pleasure, such as charity only knows, we behold a new creation in the moral world, rising before the godlike man. The furrowed cheek is smoothed, and the winter of age wears the aspect of spring; the hut of poverty is no longer cheerless; industry is restored to health and vigour, and plies its wonted task; the widow wipes away her tears, and smiles; her orphans have enough, and her house is no longer the house of mourning; hope illumines and expands the countenance, where despair had darkened and contracted every muscle; and penitence descends to enlighten the dungeon, to break the chains of guilt, and by its kindly influence to dissolve the heart of the guilty criminal. What are the fascinations of the poet, or the exploits of the warrior, compared with scenes like these? We find it good to be here. The place whereon we stand is holy. We taste the joys and imbibe the spirit of the good man himself. We seem to rise above the selfishness of nature. We catch a portion of the flame that glows in his bosom. We mingle our tears with his tears, we share his trials, and exultingly exclaim, "Oh the luxury of doing good!" But we do not stop here; we rise higher still, and lift the veil of the heavenly sanctuary, to take a more than distant glimpse of that more than mortal glory that glows behind. We ascend to the Original of all good, whose image is impressed on the blessed inhabitants of glory, and transmitted to an inhabitant of this world. We forget our sorrows, and lose ourselves in the contemplation and enjoyment of the loving kindness of the infinite Majesty of the Universe. This was the exalted source of all the excellence by

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How odious when placed with the names of Howard, Hanway, Thornton, and Reynolds, are those of Paine, Voltaire, Hume, Bolingbroke, and of the whole race of infidels. Here you recognize angels of mercy amidst fiends of wrath; saviours amidst the destroyers of mankind. In vain will you search for men like them amongst the heroes, sages, and patriots of antiquity, whose names and virtues are emblazoned, and held up to the admiration of future ages. It is a remarkable fact, that *heathenism never founded an hospital, or endowed an alms-house.* Look at mighty Athens, and you will every where perceive monuments of taste and genius, and elegance! Look at imperial Pagan Rome in all her glory! You will behold all *the grandeur of the human intellect unfolded* in her temples, her palaces, and her amphitheatres. You will find *no hospital* or *infirmary*; no asylum for the aged and the infirm, the fatherless and the widow; the blind, the dumb, the deaf; the outcast and the destitute. How vastly superior in this respect is Bristol to Athens, is London to Rome. These, Christianity, are thy triumphs! These are thy lovely offspring! they all bear the lineaments of their common parent. Their family likeness proves the sameness of their origin. Mercy conjoined with purity is the darling attribute of our holy religion. Its great founder was mercy embodied in a human form. His incarnation was the condescension of mercy. His miracles were the omnipotence of mercy. His tears were the dew drops of mercy. His death was the channel of mercy, and his exaltation is the high ground whence mercy descends in copious streams to cheer, and bless, and save, a ruined world. His followers are conformed to his image. Those virtues which shone in him shone in Reynolds also; though with a diminished lustre, when compared with his great original:—yet in a brighter lustre than in the rest of mankind.

But whence, it may be demanded, came it to pass that this man

The same rank the great mass of professed Christians? The rank that NELSON The great mass of professed *Christians* are navy; the sam*y profession*. Reynolds was a Christian in reality. NOLDS hold ity was cordial;—ardent;—energetic. Not an emphave appe—a barren speculation; but a vital principle. Vital the ima—ity is not so much a solitary beauty, as it is an assemblage the beauty. Here faith and hope, joy and peace, fortitude, perseverance, and patience; awe, reverence, and devotion; supreme love to God, and kindness to man; abhorrence of all sin, and pity for the sinner; mingle their beams, and shine with united glory. It combines the wisdom of the serpent with the innocence of the dove; the gentleness of the lamb with the courage of the lion. It adds a charm to the bloom of youth, and converts the hoary head into a crown of glory. It gives dignity to the palace, and brings all heaven into the cottage. The king upon the throne is not so venerable by the crown that encircles his brow, as by the religion that renders him the father of his people, and the obedient servant of the Sovereign of the World.

Such was the religion of the man whom we loved. He was indeed a good man in the scriptural sense of the expression.—Perhaps there is no term in the English language that is more generally misunderstood than this. How various are the rules by which goodness is estimated! To how many opposite characters is the epithet of good indiscriminately applied! If a man be punctual in the payment of his just and lawful debts, though his honesty should only be the effect of sound policy; if he be regular in his attendance on religious ordinances, though his religion should be a mere empty form unconnected with the power of godliness; if he be ready to support and patronize public charitable institutions, though his benevolence should be the effect of ostentation; if he be affable and good-humoured in his general intercourse with society, though his affability should be the result of natural feeling, or a tissue of time-serving insincerity; he will seldom fail to obtain the appellation of "*As good a man as ever lived.*" But while his claims to this honourable character are universally admitted; when weighed in the balances of the sanctuary, it is possible that he will be found destitute of a single atom of real goodness. The goodness of Richard Reynolds was of a higher order, and derived from a nobler source. It was a new creation of the heart. It was a little drop from the immense ocean of God's everlasting love. It was the opening of a glorious day, which shall brighten with fresh accessions of glory through the lengthening ages of eternity.—It was not the love of the *world* exerting itself under a specious form, but the love of Christ constraining him to the service of God and man. He saw the mild radiance of infinite beneficence beaming from the face of Emanuel, and changing him into the same image from glory into glory.

But after all, Richard Reynolds was a man of like passions *with* ourselves. His religion was not the religion of an angel, but of a sinner; a sinner saved by grace; and dependent upon grace to

the last moment of his mortal existence. He groaned like us, under the body of this death; and encountered many a hard conflict in subduing the flesh, that the spirit might rise unto God his Saviour. Conscious of the imperfection and sinfulness attendant upon his best actions, in the propitiation of his Redeemer he reposed all his hopes of a blessed immortality. And now his disimprisoned spirit, mingling with angels and archangels, and all the blessed company of heaven, presents the first fruits of eternal bliss before the eternal throne, and with joy, and wonder, and adoration, joins in the song of the lamb, *Thou wast slain, and hast redeemed us to God by thy blood, and hast made us Kings unto God the Father; and we shall reign for ever and ever. Not unto us, not unto us, but unto thy name be all the praise, for thy mercy and thy truth's sake.*

If then we must panegeryze, let this be done in the way that best comports with the most ardent wishes of our departed friend while on earth, and now he is in heaven; that is, by promoting the cause of mercy and benevolence to which his heart and life were devoted. At the formation of your Society considerable regret was felt that the contributions were so feeble, so unworthy of the character of the man; so inadequate to the magnitude of your object; and I will candidly confess, that when I have been asked in different parts of the kingdom, *what was the amount of the subscriptions to the* Reynolds's Commemoration Society, I have often blushed while forming an answer. But may we not indulge the pleasing hope, that from henceforward the aldermen, merchants, gentlemen, tradesmen, and citizens of Bristol, will have no more occasion to blush, when the same inquiry is repeated? Is it not extraordinary and disgraceful, that the benevolence of the whole city is insufficient to supply the deficiency of one distinguished individual? Where, I know not, but this censure must fall somewhere, and most certainly upon the multitudes who have hitherto done nothing. Sir, I implore pardon for my temerity, but I feel for the honour of departed worth; I feel for the credit of Bristol; I feel for the sufferings of humanity all around. Let these feelings be my apology.—When the claims of the Society are clearly and properly urged, I entertain the most sanguine confidence, that the voice of complaint will be heard no more, and that numbers of our fellow-citizens will come forward and follow the example which has been set them by those who have already enrolled their names on the list of donors and subscribers. Thus the resources of your Society will be abundantly augmented; its foundations will be strengthened and enlarged; and its sphere of usefulness greatly extended. Thus will you transmit the name of Reynolds coupled with benevolence, down to the latest posterity. Thus you will erect a noble monument bearing the inscription "*Glory to God in the highest; on earth peace and good will towards men.*" And thus you will be still rendering to the Author of all good, as ages roll by, the tribute of gratitude which his unceasing mercies demand, until the mystery of his love is finished, and the wonders of eternity are

unfolded. And if angels are spectators of what passes here below, however they may look down with pity and contempt upon the folly of pride, the uneasiness of avarice, the gnawings of envy, the restlessness of ambition, the torment of lust, the noise of drunkenness, and the madness of infidelity, they must behold you with peculiar approbation. They mark your progress; they behold with delight your labours of love, and repeat the symphony once heard by the shepherds on the plains of Bethlehem. There is, Sir, a communication between heaven and earth. There is a mystic ladder on which angels are ascending and descending. There are ministering spirits sent forth to minister to the heirs of salvation. If these heavenly messengers, when returning from their office of love, should convey the intelligence to the disembodied spirit of the holy man, of the formation and progress of your Society; will he not strike his golden harp afresh?—If, in yonder regions, where a thousand years are as one day, and one day as a thousand years, after the lapse of twelve of our months, he be recovered from his first surprise at beholding the unveiled majesty of his God?—Oh Bristol! Bristol! thou hast lost thy Reynolds; but his spirit still lives and animates this assembly. One mighty river of thy beneficence is dried up; but God the fountain is inexhaustible. Its channels shall be filled with a thousand tributary streams, which shall convey thy name with the name of Reynolds, amidst the blessings of unborn millions, until the day of the consummation of all things."

BRITISH AND FOREIGN BIBLE SOCIETY.

Through the attention of our obliging correspondent at Bristol, England, we are enabled to present to our readers the following contents of the 2d number of MONTHLY EXTRACTS *from the Correspondence of the British and Foreign Bible Society*, published by their Committee the latter part of September last.

From the Secretary of the Auxiliary Society at Colombo. Ceylon, Feb. 6, 1817.

To the irreparable loss of our Society, and grief of every individual member, we have lately been deprived of Mr. William Tolfrey. He was suddenly attacked by a violent disorder, which, in less than a fortnight, carried him off; he died on the 4th of January, 1817, and on the 5th his remains were followed to the grave by his Excellency the Governor, and every Civil and Military Officer in Colombo.

By this untimely death of Mr. Tolfrey, in the full vigour of a learned life, (for he was not quite forty years of age,) our Society has indeed sustained a grievous loss; there is not a single person left, who is capable of supplying his place: but we are far from allowing this sad calamity to discourage our resolution, or interrupt our work. Mr. Chater, one of the Baptist Mission, has been in

the Burmah country, where he learned to speak with fluency their language, which is connected with the Cingalese, and still more with the Pali. He had for some time studied much with Mr. Tolfrey, particularly in the translation of the Psalms, and has acquired an extensive and grammatical knowledge of Cingalese. Mr. Armour, of whom frequent mention is made in our Reports, is perfectly acquainted with the common Cingalese, which he speaks as fluently as English. Mr. Clough, a Wesleyan Missionary, has made a good proficiency in the study of Cingalese. These three gentlemen have engaged to superintend the translation of the Scriptures; and they meet for that purpose four times a week. The learned natives, who assisted Mr. Tolfrey, regularly attend these meetings; and it may be well supposed, that they have not studied so long with Mr. Tolfrey, without a great improvement in their knowledge.

From the Secretary of the Moscow Bible Society, to the St. Petersburg Bible Society. April, 1817.

With great anxiety we have watched a fit opportunity of sending off the Holy Scriptures to Georgia; and this occasion is now arrived. By means of his Excellency Korneif, nineteen chests are to be sent into Georgia, along with a military transport, by way of the Fort of St. Dimitrius. These chests, containing 400 copies of the Georgian New Testament, and 349 Armenian Testaments, are packing up, to be forwarded to Georgia in the same manner, by other transports. And thus our fellow-believers in Georgia, among whom even a manuscript copy of the New Testament is considered as a rarity, will soon be illumined by the light of the word of God, which rouseth those who sit in darkness and in the shadow of death, and leadeth them into eternal life and blessedness. How will the inhabitants of Georgia, Imeretta, Mingrelia, and Armenia, rejoice to behold such a number of copies of the Holy Scriptures, which make wise unto salvation, brought all at once into their native countries! What a vast number of interesting subjects for reflection do the Bible Societies of our day present to the enlightened and benevolent Christian! Russia delivered, glorified, exalted! What cause of gratitude to Christ the deliverer! And this Russia now multiplies that book which contains in itself the way, the truth, and the life; translates it into the languages of nations still unacquainted with Jesus Christ; and puts it into the hands of all who thirst to know and to love Him who shed his precious blood for us upon the cross, and now sitteth at the right hand of his Father, interceding for our salvation.

The transport of Bibles from your depository has again quickened our operations here. A few days after receiving these Bibles, we succeeded in sending off 300 copies to the different provinces, particularly to the Archbishops and Bishops, who still continue to demand great numbers of copies, to supply those of their flocks who are anxious to obtain them, whose number still continues to increase; and to satisfy whom, many thousands of Bibles and Tes-

taments are still needed: so great is the hunger of our fellow-countrymen for the word of God!

By every post we receive petitions from all parts of the Empire, praying to be furnished with the Holy Scriptures. The contents of some of these petitions, from the poorest of the people, are so striking and pious, that the reading of them draws tears of compassion from our eyes. A discharged subaltern officer writes from Cherson as follows: "I live twenty-three versts" (upwards of seventeen miles English) "from the city; yet I come to it every week on foot, in order to know from the gazettes, what the Christ-loving Bible Society is doing, which our great sovereign protects and supports. Oh! how joyful it is for me to read, that all men are now striving to know the word of God! I pray God, that he may lengthen my life, till I shall hear that all men are beginning to *live* also according to the word of God! I earnestly beg the benevolent Moscow Bible Society to send a Bible for me and my children; and on account of my poverty, gratis. I desire no other riches. The word of God! This is my treasure; possessing it, I am ready to die!"

Our Bible Depository is visited every day by people of all classes and denominations. On the day when the transport of Bibles arrived from St. Petersburg, a multitude of people assembled at the Depository, desirous of purchasing. The sale did not commence, however, till three days after, when the Bibles left the bookbinder. That morning, at the break of day, upwards of twenty persons stood before the doors of the Depository, which were still shut, patiently waiting to purchase Bibles. Since that period the number of purchasers daily increases.

From his Majesty the King of Denmark, written with his own hand, addressed to his Serene Highness, Charles, the Landgrave of Hesse. Nov. 9, 1816.

The Bible Society, as it is now conducted, is excellent, and deserves all possible encouragement. The reading of the Bible is of the greatest importance in these times, (which present a strange mixture of superstition and infidelity,) and DESERVES THE UTMOST ATTENTION FROM EVERY GOVERNMENT.

TURKISH BIBLE.

The lamented decease of Baron Von Diez, of Berlin, while engaged in superintending the printing of this work from the Leyden Manuscripts, will cause the following extract from a letter, written by him shortly after the commencement of his undertaking, and not before printed, to be read with particular interest.

"If I find, in the progress of the work, Hali Bey's version as correct as hitherto, I do not say too much when I assert, that it will rank among the very best versions of the Sacred Volume; and in many passages even excel them. I really begin to think, that Hali Bey enjoyed peculiar assistance from God in this work. His style is truly classical, and will gain

the hearts of men among all Turkish or Tartar tribes, which it will reach; for they are extremely partial to every thing that exhibits the language in its perfection. This seems to me a providential circumstance. Indeed, should the Turkish language ever be lost, it might be restored, from this work, in all its copiousness and ease. Having made the Turkish language for thirty years my constant study, and considered it almost a second mother tongue, it is really a treat to me every morning to sit down, in order to hear the word of God speaking to me in this language.

"I am truly affected by the kind interest which the excellent Lord Teignmouth takes in this work, as indeed in the cause of Christianity in general. I am confident that God will abundantly reward him in a better world, through Jesus Christ our Lord. Will you assure him of my sincerest veneration; and tell him, though I am determined not to grow weary in the work I have undertaken, I shall yet consider his kind participation, and that of all British Bible friends, as a powerful stimulus to animate my exertions. Their pious wishes and prayers will be the best pledge to me of the Divine assistance, for which I daily pray myself.

"P.S. When Mr. Lodge brought me the manuscripts, and related to me the temporary loss of his trunk, I told him he owed the recovery of it to the treasure it contained. A peculiar kind providence of God watches over every thing that promotes his cause."

The state of the Baron's mind, on the 1st of April, 1817, (a week only previous to his dissolution,) is thus described by one of the Secretaries to the Prussian Bible Society, after returning from an interview with him.

"He was resting his head on his writing-desk, hardly able to speak: but the few words he said, gave me great pleasure. 'I shall indulge a hope,' said he, 'that God will restore me, that I may be able to finish the Turkish Bible: but if he should have otherwise ordered it, his will be done. I can say with Paul: *If I live, I live unto the Lord, or if I die, I die unto the Lord.* I partook,' continued he, 'of the Lord's Supper last week, in order to be strengthened thereby in communion with my Saviour.'"

The completion of this work having been assigned to Professor Kieffer, of Paris, Interpreting Secretary to the king of France, a gentleman of high character, and great attainments in Turkish literature, the French government very liberally granted the Professor leave of absence, to confer with the Committee in London, to proceed to Berlin, &c. and free permission to have the necessary materials imported to Paris free of duty.

From Alfred Hennen, Esq. Secretary to the Louisiana Bible Society. New-Orleans, February 22, 1817.

The first 1000 Spanish New Testaments were just distributed, as the second donation arrived. Within the last two months I have had numerous applications from Spanish captains of vessel, crews, and others, for the Testament; a few copies of which have been taken by almost every vessel that has sailed for a Spanish port.

From frequent inquiries, I believe the Spaniards are much pleased with reading the Testaments; but they very often inquire, if the whole of the Bible will not be printed and circulated among them; and express a wish to have the Old as well as the New Testament.

From the Rev. D. Dickson, Secretary to the Edinburgh Missionary Society. West Kirk, Edinburgh, April 22, 1817.

The Directors can never forget, that it was owing to the aid afforded them by the British and Foreign Bible Society, that they were enabled to print the Turkish Tartar New Testament at Karass; and cannot, therefore, but view your Committee as having been instrumental in proving this best of all gifts for the numerous individuals, Mahommedans, Heathen, Armenians, Greeks, and Jews; among whom it has already been distributed throughout a vast extent of country, till then almost wholly unillumined by a single ray of divine truth.

The intelligence which the Directors have lately received from the Crimea in particular, so immediately following the peculiarly interesting accounts of Mr. Pinkerton's visit to that peninsula, is such as to lead to anticipations the most animating and delightful. Mr. Paterson (Missionary at Karass) spent the most of the month of June there, and, wherever he went, whether to cities, towns, or villages, or to residences of the Tartars in the more open places of the country, the reception which he, and the object of his visit, the distribution of copies of the New Testament, met with, were the same. The interest, as well as readiness, with which every class of the population, and of every different religion, received copies, and read them, and with which they listened to Mr. Paterson's explanations of Christian doctrine; and the regret which they expressed when he had no more copies to give away, and was obliged to separate from them, he describes as having perpetually excited his gratitude, and called forth his praise to that God whose precious revelation he was communicating to them. Though his health suffered considerably during his journey, his spirits were continually revived by the scenes presented to him. Wherever he halted, he was instantly surrounded by multitudes of people, pressing with eagerness for copies of the Word of Life; disappointed if their wishes were not instantly complied with, and not to be repulsed till they gained the object which they had in view. Sometimes from the top of the cart on which he rode in the market-places of the towns, or in the midst of an open place, he would stand for hours together, talking to the listening and wondering people, concerning the great truths contained in the Sacred Volume, which he was about to put into their hands. At other times, he would sit in the midst of a group at the foot of a tree, and read to them portions of the Scriptures, unfolding their meaning as he went along; addressing them on the value of their souls; or replying to the questions and objections, which were suggested to them by what he said.

Malta Bible Society.

Official accounts have been received of the establishment of a Bible Society at Malta, of which the Rev. W. Jowett, the Rev. Mr. Lowndes, and Dr. Cleardo Naudi, are Secretaries. The Committee, consisting of Members of the British, Greek, and Maltese nations, held their first meeting on the 27th of May, 1817. Five hundred pounds have been granted in aid of the funds of this important Institution.

From the Second Report of the Swedish Bible Society.

With renewed and sincere veneration, and under a sense of deep gratitude, your Committee again bring before you a name which we have all learned to reverence,—that of the British and Foreign Bible Society—the Parent of every Bible Institution throughout the world. Their zeal shrinks not from the most extended undertakings, and their wisdom and liberality entitle them to that honourable name. The year past has, like the preceding, witnessed their love for the Swedish Biblical work; and not only has this Society received from them 300*l.*, (which have materially aided our cause,) but they have likewise, with a parental affection, rendered powerful assistance, either for the support of existing Auxiliary Societies in our native land, or as an encouragement to bring new ones into existence.

By means of these providential subsidies, united to the exertions and liberality of friends at home, our Biblical work has been kept in progress; and your Committee have been enabled to publish 13,000 complete Bibles, and 8000 New Testaments; most assuredly the greatest number of copies of the Scriptures ever issued from the Swedish press in one year. The total published, (commencing with those of the Evangelical Society,) amounts to 73,600 New Testaments, and 31,500 Bibles; besides 3000 copies of David's Psalms, all which (with the exception of 5000 Bibles, and 3000 New Testaments) are already in the hands of the public. It will be thus seen that your Committee have, by God's assistance and blessing, endeavoured to do their best; and they trust, that, as Bible Associations are increasing, and will gradually empty their small rills into the broad streams of the local Bible Societies in country places, the supply will considerably increase, although (to judge by the means in hand) not in proportion to the existing hunger in the land for the word of God.

Cologne, July 19, 1817.

Our Bible Society prospers, and we often meet with signal proof of the distinguished regard in which the word of God is held, not only by our Protestant, but also by some of our Catholic brethren, whose mouths overflow with expressions of gratitude and admiration, for being put into possession of so invaluable a book, (the New Testament,) at such an easy rate, and even receiving it gratuitously. One person lends his copy to another: some express their readiness to oblige their neighbours by any friendly

service in their power, if they will but procure them a copy of the New Testament. Let me specify two instances that fell under my own observation:

A Catholic borrowed a Testament of a lady—was exceedingly pleased—implored a copy, and, having obtained it, was at a loss how to testify his joy and gratitude. "Money," he said to the lady, "cannot pay for such a treasure: I possess a weather-guage, (a kind of fish showing the weather) which I have fondly nursed for years; will you accept of it as a small token of my grateful joy?"

The same lady presented a New Testament to another Catholic, who paid a rix-dollar (about three shillings) for it; yet not satisfied with this, he pressed his benefactress to accept of a beautiful snuff-box of mother of pearl. Several others were so pleased with the contents of the New Testament, that, after having perused part of it, they sent in from three to five shillings as an acknowledgment, and gave alms to the poor.

From a Roman Catholic Clergyman on the Continent.

I am occupied both day and night; feeling no disposition in this time of difficulty to relax my efforts, but, on the contrary, a resolution to apply my utmost strength to this divine work. The injurious opposition given to it has required, and still requires, my most close and unceasing attention. Indeed, but for the sufficiency of the grace of God supporting me, it must have exhausted my strength. The very powers of darkness are spreading their murky wings to stop the breaking forth of the light of the Gospel, now so happily evident in all parts. But neither this, nor any other thing they can do, makes me afraid: on the contrary, I arm myself with double activity to distribute the New Testament, and am resolved that the wheels shall go round the faster for their obstructions.

The enclosed account exhibits the number of copies of the New Testament which I have dispersed, or am about to disperse. It will show that the work of the almighty and merciful God, in the distribution of his word, goes on still prospering, by his help, in the very midst of his enemies. And how many more copies still could I distribute, if the tender hearts and munificent hands of your Bible Committee should be so opened, as to supply me with the requisite funds! The sums that I am obliged to be bold to ask of you, are indeed very large; but how vastly greater, nay, transcending all price, is the value of souls redeemed by the precious blood of Christ, and to be healed by his doctrine! Nor less weighty is that crown, immortal and imperishable, which he shall receive with, and from the Saviour, to whom, before the throne of the Lamb, it shall be said, in sounds of heavenly approbation, "Forasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me!"

N. B. A very large grant has been lately made, to assist this correspondent in distributing the Scriptures.

St. Petersburg, July 29, 1817.

On the 7th instant, *sixteen* waggon loads of Bibles and Testaments were all sent off at once for different parts of the empire. Our yesterday's sitting of Committee lasted upwards of three hours; and the accounts read from the provinces were of the most exhilarating kind. The venerable Exarch of Moldavia writes to the Committee, that he will use every means in his power to get the New Testament translated into the Bulgarian tongue, and that he is now corresponding with learned men of that nation, about the most proper steps to be taken for gaining this very necessary and desirable object.

In Rezan and Saratoff, two new provincial Societies have been formed; the first among a population of 882,000 souls, and the second for a population of 717,000, of whom 50,000 are German colonists, settled on the banks of the Wolga. The Saratoff Auxiliary promises great usefulness, and has already sent in 15,000 rubles, to aid the funds of the Parent Society. *Bible Associations* are forming rapidly in different quarters, under the auspices of the provincial Institutions. The Tula Society has no fewer than *seven* district Associations. The Arensburg Branch has an equal number. The White Russian Bible Society in Mogiliey, has already formed two Associations in the towns of Mestislaff and Tschirikoff. The printing of the French Bible, and of the 12mo Slavonian Testament, is now completed, and a copy of each was presented to the Committee. It was also agreed to print 2000 copies of the Gospel of St. Matthew, in the Kirgisian dialect of the Tartar, at the Missionary Press in Astrachan. This translation is the labour of Mr. Fraser, Missionary at Orenburg.—After a lapse of many months, and after very considerable difficulties, it was finally resolved to accept the proposal of the rich Greek Merchant, Zosima, to print an edition of the Greek Bible of 3000 copies, at his expense, for the benefit of the Greek nation. This edition will be prepared from the most approved texts of the Septuagint, and of the Greek New Testament, without notes or comments, and will be printed under the superintendance of the Moscow Committee.

An interesting letter was laid before the Committee, with a subscription of 339 rubles, from the directors of the mines of Nertschinsk, on the borders of China.

The Wilna Society is now showing great activity; and the Odessa Society informs us of its having received a transport of 1265 copies of the Scriptures, which will enable it to carry forward its labours of love. In Taganrog the Association prospers so much that we expect soon to hear of its having become an Auxiliary Branch. The official accounts were also read respecting the formation of the Bialastok Bible Society.

From the Rev. T. Thomason, Calcutta, Dec. 6, 1816.

The Committee of the Calcutta Society have requested me to thank you for your exhortation to an acceptance of the challenge to a competition with the Russian Committee, and to say, that they

heartily desire to meet them with corresponding zeal in this great cause. To strive who shall be most active in extending the blessing of the Gospel through the world, is, indeed, as you observe, a glorious strife.

We contemplate the labours of the Russian Bible Society with wonder and thankfulness, and cannot adequately express our joy at the rapid diffusion of the Scriptures, which has already been accomplished through them. But the prospects of future benefits is boundless. We doubt not, that He who has graciously raised up the Society, will abundantly crown its labours with his blessing. Its institution, at the present crisis, when we reflect on the rank and opulence of its patrons, and the vast sphere of its operation, on account of the multitude of nations which it embraces, is an event of the grandest promise, filling the mind with wonder and delight. We heartily congratulate your Society on this accession to their cause. We rejoice in what has been already effected, and in the anticipation of more extensive good; and assure you, that we are solicitous to use diligently all our means of friendly co-operation.

SUNDAY SCHOOLS.

[Communicated for the Christian Herald.]

The managers of the *Somerville Sunday School Society*, at their semi-annual meeting of the society, come forward with their report, feeling no small degree of confidence and comfort. They feeble efforts, has given them grace to be in some measure faithful, and mercifully crowned that faithfulness with considerable success.

Seven Sunday Schools are now in successful operation within the bounds of this congregation, in which nearly 300 scholars are think that Divine Providence has been pleased to smile upon their receiving instruction. About one third of these are of the *African* race, most of whom manifest a solicitude to learn, and numbers of them have already accomplished the task of reading with more or less fluency; they have also committed Brown's Catechism, Watts' Divine Songs, the Scripture Lessons published by the Union School Society of the city of New-York,—together with numerous psalms and hymns of our church collection. These have received each a Testament, which is able, through the Divine blessing upon *their own reading*, to make them wise unto salvation. The managers are led to cherish high expectations of a happy result from their labours, from the use many of these children of Africa are making of their New Testaments. They study them through the week, and repair to the Sunday School to answer upon them; which some do so remarkably, that we cannot but entertain a hope of their being *spiritually taught*.

In one of our schools we have a black woman, who could only spell when she came to us, and who answered in the first *week*, 40 verses in Brown's Catechism; and when she had attended four Sabbaths, she committed a chapter in the Bible and a hymn every week.

The other two thirds of our school are young persons of both sexes, and all classes in society, whose minds are becoming stored with scripture truth, conveyed by means of catechisms, hymns, and scripture lessons, upon which they are weekly examined. We have little boys of 11 years, who the two last months have recited from 300 to 400 verses in the Helenbrook Catechism; and numbers of children from 10 to 13, who have weekly committed from 70 to 100 verses in their Bible; besides some little girls of 13, who during the summer have answered near 2000 verses.

The managers experience the highest satisfaction in the effects of their efforts to convey religious instruction to the youth, by questioning them upon two or three chapters in the Bible given them to study through the week. In this teachers and scholars have become greatly interested, and the children not only answer very minutely, but many of them appear impressed with the sacred truths of Divine Revelation. Teachers and managers realize with joy the interest they take in their studies, and its happy effects on their morals and manners.

On the subject of the day school also, the managers, with thankful acknowledgments to the great Author of all good, congratulate the society. With the close of the quarter at least 20 will have completed their course of study, who have been gathered from the families of poverty, vice, and indolence, and who but for the efforts of this society would in all likelihood have grown up a burden to themselves and to society at large. They have now been taught to read well, much improved in their principles and manners, and dismissed from the school, each with a Bible, which they have promised to make the subject of their daily study. It is hoped their whole future lives will exhibit the good effects of the attention they have received at this school.

About 12 poor children are generally taught from the funds of the society who, while at the school, receive two suits of clothes in a year, in which they appear with credit at the Sunday School, and from thence attend public worship. The improvement in the children in several instances seems to have had an effect upon the parents, in exciting them to a better manner of living, and leading them to a more steady attendance at church.

The managers conclude this report with the expression of an ardent hope that the society will persevere in their laudable exertions, and with a fervent prayer for the Divine blessing to crown their labours with success.

AMERICAN BIBLE SOCIETY.

The Treasurer of the American B. S. acknowledges the receipt of the following contributions in October: viz—

One hundred and fifty Dollars for each of the following Clergymen, to constitute them *Directors for life*, namely, Rev. William Potter, of Savannah, Geo., from a gentleman of that place; Rev. Wm. B. Johnson, of Beaufort, S. C., from the same; Rev. Dr. John M. Mason, from the ladies of the Associate Reformed Church

in Murray-street, N. Y.—also, the same sum from Abraham Varick Esq. of Utica, N. Y., to constitute himself a Director for life.

Thirty Dollars each, to make the following Clergymen *Members for life* namely, Rev. Dr. Alvan Hyde, by several ladies of Lee, Hampshire county, Mass.; Rev. Walter Chapin, by the Female Cent Society in N. Parish, Woodstock, Vt.; Rev. Wm. Percy, of the Episcopal Church, by the Charleston Female B. S., South Carolina; Rev. Richard Furman, of the Baptist Church, by the same; Rev. Urban Cooper, of the Methodist Church, by the same; Rev. Benjamin Palmer, of the Congregational Church, by the same; Rev. James Porter, by the Female Charitable Society in Pomfret, Conn.; Rev. Wm. Andrews, by the ladies of the first Society in Danbury, Conn.; Rev. D. Lord Perry, by the ladies of the Ecclesiastical Society in Sharon, Conn.; Rev. Jeremiah Hallock, by the parishioners of the town of Canton, Conn.; Rev. Stephen Thompson, by the Female B. S. of Connecticut Farms, N. J.; Rev Elias Riggs, by the Female B. S. of New Providence, N. J.; Rev. Samuel B. How, by the ladies of the Presbyterian Congregation of Trenton, N. J.; Rev. Prime Hawes, by the ——— of Glastonbury, Conn.; Rev. John H. Rice, by the female members of the First Presbyterian Church in Richmond, Va.; Rev. Daniel Crocker, by the females of the Congregational Society in Reading, Conn.; Rev. Heman Ball, by the ladies of the Church and Congregation in the East Parish in Rutland, Vt.; Rev. Jonathan Nye, of New Fane, *present* Grand Chaplain, by the Grand Royal Arch Chapter of the state of Vermont; Rev. Ebenezer Hibbard, *past* Grand Chaplain, by the same; Rev. David Oliphant, by the females belonging to the congregation of Keene, N. H.; Rev. Justus Edwards, by the Female Charitable Society in the South Parish of Andover, Mass.; Rev. Sereno Edwards Dwight, by the society of females belonging to the Park-street Church, Boston; Rev. Mr. Dutton, of Strafford, Conn., by the Friends in the city of New-York; Rev. James Chrystie, of Union Village, Washington county, N. Y., by a lady in this city; Rev. Jacob S. Field, of Pompton, N. J.;—also, 30 dollars from Henry Rogers Esq., N. Y., as a member for life; 50 dollars from the Fredericksburgh B. S., Va.; 150 dollars from the Fayetteville B. S. (N. C.); 30 dollars from the Female B. S. of Poughkeepsie; 375 dollars from the Maine B. S.; 24 dollars, being a congregational collection at Argyle, Washington county, under the pastoral charge of Rev. Geo. Mairs. Also, received in September, and omitted to be published, 30 dollars, by a number of ladies of the Rev. Newton Skinner's parish, in Berlies county, to constitute him a member for life. The name of Rev. *Samuel B. Wilson*, made a member for life, by the female members of his church, in Fredericksburgh, was omitted to be inserted in the last publication, through the mistake of those who transmitted the information to the Treasurer.

*** The donations to the Biblical Library are omitted for want of room—they shall be inserted in our next.

THE CHRISTIAN HERALD.

VOL. IV.] *Saturday, November* 17, 1817. [No. 8.

13TH REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

The magnitude and importance of the operations of this admirable Institution, and the interesting nature of its correspondence, have stamped such a value on its Annual Reports, that we feel convinced that our readers will be gratified in seeing a considerable number of our pages filled with extracts from the document mentioned at the head of this article, which we have recently received. The limits of our publication will only admit of a compendious selection from the great mass of interesting details contained in that volume, consisting of 464 large octavo pages.

THE 13TH REPORT, &c.

It is with the sincerest satisfaction that the Committee of the British and Foreign Bible Society enter upon the task, now become not a little onerous and embarrassing, of presenting their official Report for the past year.

The Bible Societies are, in fact, so numerous, and the character of their proceedings, from their direction to one object, has so general a similarity, that a detailed narrative of the transactions of each, would exhaust the attention by its repetition; particularly as what is to be said of the zeal and activity of many, may be considered, in a great degree, as applicable to all.

Inasmuch, however, as the British and Foreign Bible Society stands engaged to the world, for aiding and encouraging the efforts of all who in every place exert themselves in the cause to which it is devoted, the Committee deem it their indispensable duty to communicate an account of those efforts, so far as may be consistent with the limits of their Annual Report.

Adopting, therefore, the medium prescribed by these observations, your Committee will endeavour to collect from the occurrences of the last year, such facts and information in connexion with the British and Foreign Bible Society, as will exhibit a distinct view of its progress and prospects in the work which it has undertaken—the circulation of the Scriptures in every accessible part of the world.

Of the CONTINENTAL SOCIETIES in existence at the period of the last Anniversary, it may be generally observed, that their attention to promote the object of their establishment demonstrates their increasing sense of its utility and importance; that the beneficial effects resulting from the circulation of the Scriptures have proved powerful inducements to continue and enlarge this benevolent work; and that, if its operation has in any degree been circumscribed by the general distress which has been more or less

felt on the Continent, the zeal for carrying it on has not on that account abated.

The complete organization of the *Netherlands Bible Society* was noticed in the last Report. In the month of June following, delegates from the various divisions of it attended a General Meeting held in Amsterdam, when the propositions suggested by them on the part of their respective societies were discussed, and a Select Committee appointed, to arrange the proper measures for giving energy and effect to their individual and combined exertions.

Exclusive of Branches and Associations, which are greatly multiplying in the Northern Provinces of the kingdom, the number of Societies is stated to be sixty; and the attention of the Netherlands Bible Society has been more immediately directed to the printing of new editions of the Dutch Scriptures, and the distribution of them. The Bible Societies at Rotterdam and the Hague are in a flourishing state, and zealous and active in their departments.

The *Hanoverian Bible Society*, under the patronage of His Royal Highness the Duke of Cambridge, has completed the printing of an edition of 10,000 copies of Luther's German Bible, most of which have already been put into circulation; and another Auxiliary has been added to that Institution, by the establishment of an East-Frisia Bible Society, for the encouragement of which 100*l.* have been voted to the Hanoverian Society.—The formation of the Osnaburgh Bible Society in connexion with that of Hanover, was reported at the last Anniversary. A letter from a correspondent at Osnaburgh contains the pleasing intelligence, that "*their Catholic fellow-citizens labour with them hand in hand, and many of that communion show a readiness to obtain and peruse the Scriptures.*"

The exertions of the *Prussian Bible Society* continue to be diligently and most usefully pursued. To the eight Auxiliaries united to the Central Society in the course of its first year, twelve more were added before the expiration of the second; and so vigorously have these subordinate societies flourished, that one of them, that at Cœslin, is said to number not fewer than seven Branches in connexion with it.

The Central Society is engaged in printing two large editions of the German Bible, as well as an edition of the Scriptures in the dialect of the Wends in Nether Lusatia, which the Secretary of the Society pronounces "one of the most useful works ever undertaken;" and its Auxiliary at Breslau is printing an edition of Luther's Bible, with an extra number of New Testaments.

By the *Second Report of the Prussian Bible Society*, from which a portion of the foregoing intelligence has been derived, the Committee observe, with equal admiration and gratitude, the steady march by which this Society is advancing towards the attainment of its object. For much of its success it is indebted, under the blessing of God, to the warm and decided encouragement which it receives from His Prussian Majesty and several branches of the royal family; not to mention the personal co-operation which it experiences from Ministers of State, dignified Clergy, and numer-

ous individuals of property and influence, in various parts of the kingdom.

On the whole, when your Committee advert to the character and proceedings of this important Society; when they consider the contributions it has raised, the Auxiliaries it has organized, the copies of the Scriptures it has distributed, and those which it is preparing for distribution; they cannot but feelingly participate in the gratification expressed by His Prussian Majesty, on "the religious spirit in which the beneficial undertaking of the Prussian Society has been conducted," and in the persuasion that its example will produce the most advantageous effects in several parts of Germany.

The Bible Society of the *Grand Duchy of Berg* continues to prosper. The demand for Bibles is great; the Committee act in a spirit of harmony and brotherly love, and the interesting facts communicated by them evidently prove the blessing of God attending the distribution of His word.

The *Saxon Bible Society*, which has been favoured by His Majesty the King with freedom of postage, is proceeding with great alacrity in printing 10,000 copies of Luther's German Bible.

The *Frankfort Bible Society* has applied its limited means, with very happy effects, to the relief of the poor and prisoners. Many of the latter class who had devoted their time to gaming, now read the Bible in their cells.

The following quotations from the correspondence of the *Rev. Leander Van Ess*, of Marburg, afford very gratifying intelligence: "You will rejoice that, chiefly through your assistance, I have been enabled to disperse, (up to June, 1816,) 51,146 copies of my New Testament, 2,000 of Luther's Bible, and 2,300 of his New Testament, on the highway of the Lord, among my Catholic as well as Protestant brethren. I can, from my own experience, and that of my correspondents, joyfully testify, that the main object in thus disseminating the Holy Scriptures has been accomplished; that a spirit of vital religion has been diffused; and that many illuminated by the light of divine truth, and strengthened with power from on high, now lead a holy and useful life."

"My New Testament appeared in some districts where thousands of Catholics knew the Bible only by name. I could easily dispose of 30,000 copies of my New Testament among Catholics, and several thousand of Luther's Bible among Protestants."

Your Committee, anxious to encourage the exertions of this pious Catholic while opportunity favours his zeal, have made two separate grants of 500*l.* each, to assist them.

Another Catholic Clergyman in correspondence with your Society, has within a short space of time distributed nearly 20,000 New Testaments, and is preparing the means of a further and more extensive distribution.

This correspondent has also had the happiness to witness the most beneficial effects of his labours, of which many instances might be adduced.

In one of his letters the following passage occurs:

"Old men who had never learned to read are now desirous to learn, that they in their advanced age may find consolation from the Holy Scriptures." The demands for the Ratisbon New Testament also continue to increase in a degree which renders it difficult to meet them.

The following extract from Stutgard will be satisfactory, as attesting the activity of the *Würtemburg Bible Society.*

"Thus, with the help of God, we have distributed upwards of 10,000 Bibles, and 2,000 extra Testaments, among the people around us, with the sincere wish and prayer to God, that the dissemination of his holy word may produce fruits of holiness in the souls of many, and to the glory of his holy name."

In the midst of the great distresses which have prevailed in almost every part of the kingdom, the Würtemberg Bible Society has received many most pleasing proofs of the liberality of its friends. When its Directors presented copies of their Bible to the late King, to the respective branches of the Royal Family, to the Ministers of State, as well as to other noblemen and gentlemen, they received in return several handsome benefactions; and many of the poor peasants in the villages seem to vie with each other in offering their mites.

The *Swiss Bible Societies* at Basle, Schaffhausen, Zurich, Saint Gall, Aarau, Bern, Chur, Geneva, Lausanne, and Neufchatel, mutually stimulate and assist each other in their career of sacred benevolence. Many interesting particulars of their useful activity will be found in the Appendix to this Report. To prove the progressive state of the operations of the Basle Society, the following simple but interesting facts will suffice; that,

	Bibles.	*Testaments.*
In 1813 it distributed - -	1299	
1814 - - - - -	2583	
1815 - - - - -	5055	3796
1816 - - - - -	7920	9383

The same Society is now engaged in printing several editions of the German and French Scriptures, in the carrying on of which works your Committee have assisted it with 500*l.*

The *Zurich Society* has completed a folio and an octavo edition of the German Bible.

The Bible Society at *Saint Gall* has had great success in distributing copies of the Scriptures both among Protestants and Catholics, and the demand for them is daily increasing.

A letter from a *Capuchin Monk*, to whom a donation of 50*l.* was presented, to enable him to distribute the Scriptures, contains the following pleasing information: "That the Bible is now read by thousands of Catholics with devout attention and cordial joy, and that the writer himself had induced many parish ministers and schoolmasters to introduce the New Testament into their congregations and schools."

In the North of Germany, the *Hambro' Altona Bible Society* is prosecuting the object of its institution with great zeal. In conse-

quence of the offer of a loan of 500*l.* from your Committee, this Society has engaged to print a German Bible of 10,000 copies, after the Canstein edition.

Of the augmented circulation of the Scriptures in Germany, it is a sufficient proof, that the the demand for Bibles by the numerous Societies established in that country, is now so great that the *Canstein Institution at Halle*, on which they had been accustomed chiefly to depend for supplies, is no longer able, notwithstanding the most strenuous exertions, to furnish the number required, and the Bible Societies are under the necessity of printing them for their own distribution.

Your Committee have next to report the transactions connected with the British and Foreign Bible Society in the *three Northern Kingdoms of Europe.*

Beginning with *Denmark*, they have the pleasure to announce, that the *Danish Bible Society* is in a progressive state, with respect to the increase of its benefactors and subscribers; and its Committee look forward with hope to the beneficial effects of the interest which it is gaining in the public mind. It has nearly finished the revision of the Danish New Testament for the press, and has resolved to print an edition of the Creolese New Testament for the use of the Christian negroes.

A very flourishing Auxiliary has beeen formed at *Odensee*, the capital of the Island of Fuehnen, under the auspices and Presidency of the Crown Prince, Christian Frederick. Of the interest which his Royal Highness takes in this cause, a judgment may be formed from the following extract of a letter with which he has honoured the President of this Society:

"Nor do I feel less pleasure in availing myself of this opportunity to express my high regard for the Society, and the good wishes I shall ever entertain for the successful progress of an Institution on which I pray the divine blessing of Providence may ever rest"

At the formation of the Odensee Auxiliary Society, it was recommended to such of the Directors as reside in the country to form Branch Societies and Bible Associations.

To this important object the attention of the Committee of the Sleswig-Holstein Bible Society, assisted by the personal experience and efforts of the Rev. Ebenezer Henderson, has been most successfully directed. More than fifty Auxiliary Societies, or Bible Associations, have been formed in that part of the Danish dominions, between the Little Belt and the town of Altona.

The same Society has also undertaken the establishment of a depôt for Bibles, and a Biblical Library.

These extraordinary exertions, which are still carrying on, have increased the demand for the Scriptures beyond the power of the Sleswig-Holstein Society to satisfy it. As a temporary assistance, your Committee have ordered an immediate supply of Danish Bibles and Testaments; and, with a view to a more permanent provision, have proposed to the Danish Bible Society at Copenha-

gen, to print an edition of 10,000 copies of the Danish Bible, with an offer of 500*l.* in aid of the expense thereof, which offer has been accepted.

In the *Faroe Islands*, the institution of the Danish Bible Society has been hailed by the inhabitants as a most propitious event, and a liberal contribution has been raised by them in aid of its funds.

The *Icelandic Bible Society*, of which the foundation was laid by the Rev. Mr. Henderson, during his residence in that island, having been established, your Committee have added 300*l.* to its funds.

The intelligence from Sweden respecting the Bible Institutions in that country is highly gratifying. The zeal which animates the Swedish Bible Society has been imparted in a considerable degree to the public at large, is gradually acquiring influence, and is displayed in unremitting efforts for extending the circulation of the Holy Scriptures, which are more eagerly sought for than ever. For this purpose, among other judicious measures, the arrangements for printing at Stockholm have been multiplied and enlarged.

The Committee of the *Gothenburg Auxiliary Society*, of which the pious and venerable Bishop Wingard is President, display the same zeal for which they have ever been distinguished. They have supplied all the workhouses, prisons, houses of charity, and hospitals, within their district, with copies of the Sacred Volume. Their funds indeed have been devoted to the benefit of the poor; and, on this account, although their subscriptions are considerable, they are far from being adequate to the demands upon them. The Committee still, however, proceed in the gratuitous distribution of the Scriptures to the necessitous; "confident" (to use their own words) "that Divine Providence will not permit the good work to be interrupted for want of means to carry it on."

All the Bible Societies in Sweden are considered as Auxiliaries to the Swedish National Society at Stockholm; and there are only three dioceses in which societies remain to be instituted. Bible Associations are forming in different parts of the kingdom.

Your Committee remark with pleasure a proposal from the Swedish Bible Society to that of St. Petersburg, for opening a correspondence between them on the object of their respective Institutions, with a view to their mutual information and benefit; and that it had been accepted.

For the deep interest which has been excited in Sweden to circulate the Holy Scriptures, that country is greatly indebted to the pious zeal and energy of the highly respectable President of the Swedish Bible Society, His Excellency Count Rosenblad. In the midst of his laborious official duties as one of the first Ministers of State, he has found time to devote the closest attention to the concerns of the Bible Society; animating the zeal of the members, and encouraging their labours, by his own example.

[*To be continued.*]

INDIA.

From the London Evangelical Magazine, Aug. 1817.

The Missionaries in India have agreed to collect from each station the most material occurrences, and to print them for their mutual benefit and the gratification of their friends, in a quarterly paper, at Madras. The Directors have lately received the following, which they gladly present to the members of the Society, as affording an interesting view of the present state of the work:

BELLARY.

I. *The Translations.*—Matthew, Mark, Luke, and John, part of the Acts, the Epistles to the Ephesians, John's three Epistles, the first ten chapters of Genesis, and a pretty large tract, composed of extracts from the Sacred Scriptures, have been translated. Matthew and part of Luke have been several times carefully revised, and the former is now ready for the press. We expected to have had the whole of the Gospels in the same state of forwardness by this time, but a variety of other duties have caused a delay; however we hope soon to announce their completion, and the progress of several other parts of the sacred volume. We feel the vast importance of this part of our work, and are anxious to proceed in it as fast as possible, but we wish also to send out our translations as correct as we can make them.

II. *Schools belonging to the Mission.*—1st. The boarding-School in the mission house contains 24 scholars, some of whom appear promising children, and we hope have derived lasting benefit from their being placed under our care. The profits arising from this school, with the salaries which we received from the Missionary Society, are united in one general public fund, by which we are enabled to support three native schools, moonshees, a public reader, several writers for copying tracts, &c. &c. and to defray the expenses of a large and increasing establishment. 2d. A school in the Fort, called 'The Bellary Charity School,' supported by public subscription: upwards of 200 children have been educated in it since its establishment in 1811. At present there are 31 children in the school, five of whom are boarded, clothed, and lodged in it. For nearly three years past it has been conducted by a very worthy pious man, connected with the army, but who is now excused from military duty. We have reason to believe this school has proved a blessing to many, who would otherwise have grown up as ignorant and wicked, or worse, than the heathen. 3d. A native school in the mission garden, for Canara and Gentoo children, in which the Sacred Scriptures are read, and the catechisms are taught. About 50 children are in this school. 4th. An English school, for native scholars, in the mission garden also, in which 26 are learning the English language, of which some have acquired a considerable knowledge. 5th. A native school in the Coul Bazar, about a mile from the mission house, in which 55 children are instructed in their own language, and the principles of Christianity.

We have also native schools at Ruggool, Assoondy, Hurriall, and Paltoon, villages in the neighbourhood of Bellary, in which about 150 children are instructed in the same manner as those at home. Four of these native schools are supported partly by the monthly contribution of a few kind friends at Madras, and partly by the sacramental collections.

Many applications have been made by the inhabitants of other villages, and it is our intention to form several other schools in eligible stations, as soon as our funds will admit of it. We intend soliciting aid from the Society, to enable us to establish five or six more. In some of the schools prejudices have been at first excited by requiring the children to read the Sacred Scriptures, and learn the catechisms: but in general they have very soon subsided. We feel much interest in this part of our establishment, and hope in time to see it prove eminently useful. Lord, smile upon the precious seed thus sown, and make it fruitful!

III. *Distributing tracts and portions of the Sacred Scriptures.*—Of these at present we have but a small variety; but the few we have keep several writers constantly employed in copying. Thousands have been distributed in Bellary, and the country around, and we have more applications for them than we can possibly supply. The catechisms, we are credibly informed, are introduced and taught in many schools in the country around, besides our own. Scarcely a day passes without many persons coming to us for tracts, which affords us opportunities of explaining their contents, and preaching to them Jesus, and salvation by him.

As yet we have not commenced regular public worship on the Sabbath in the Canara language, but we intend it in the course of the present month in one of our school-rooms. May a divine blessing accompany the word and make it the power of God to the salvation of many. Several natives whom we have endeavoured to instruct in the gospel of Christ, for a time appeared under concern and greatly excited our hopes, and two were desirous of being baptized, but it was thought prudent to keep them a while in a state of probation; and, alas! time has proved that their hearts were not right with God.

IV. *European Soldiers.*—We have reason to rejoice that a great work is going on among the soldiers of his Majesty's 84th regiment, now stationed here: it was commenced by the labours of the pious and Rev. M. Smyth, at Trichinopoly; and afterwards while in camp, the Lord was pleased to bless the exertions of one of the pious soldiers, by whom several were brought to the knowledge of the truth since they came to Bellary, which was in August last. A great number have constantly attended our preaching in the Fort, and several have been awakened, and, we trust, savingly converted to God. In the beginning of October last, 24 were received into the church; in December, two more; and six others are to be received at our next church-meeting. Several others appear to be under serious concern. Three evenings in the week we preach to them in the school-room, and the other evenings they meet in it for prayer and praise.

We have an Auxiliary Missionary Society, which is increasing; last year we raised upwards of 100 pagodas, and this year, should the 84th regiment remain with us, we hope to raise much more.

A Tract Society has also been established among us, which has already sent 10 pagodas to the parent Society. We have also a Reading Society, which has about 40 members, and has proved highly useful in promoting the good cause.

Our worthy brother Taylor, from his knowledge of the Tamul, begins to afford us much help in translating; he also takes an active part in the schools, and once a month preaches in English in the Fort.

Bombay.—Our American brethren have been written to on the subject of uniting with us in the circular. No answer has been received; but our brother Skinner, who lately saw them, brought us very pleasing intelligence of their qualifications, their devotedness, and their prospects.

Calcutta.—A copious epistle has been received from the brethren Townley and Keith. They arrived safely, September 7th, and found a number of pious and true kind friends, whose hearts were inclined towards them, and who gave them a most hospitable reception. After stating a variety of particulars, Brother Townley adds, 'October 21st, took possession of the house in which this is written. November 3d, commenced public worship in the hall, which will accommodate about 60 people. In the morning about 15 attended, and about twice as many in the evening. November 4, gave the missionary address at the chapel.

'6th.—Worship in our hall; more attended than on Sabbath.

'20th.—Our room this evening would but just accommodate the congregation. If another individual had come, there would have been no room for him. Several persons of respectability attended. We were thankful to our ever provident Master, that we had it in our power to announce to our hearers that in future worship would be held in Freemasons' Hall, in Duremtelleh. This place will accommodate about twice the number of our private hall, and has, in a very liberal and handsome manner, been gratuitously lent us by the members of the Freemasons' Lodge of True Friendship.

'On the 24th, transferred our worship to Free-masons' Hall. The congregation seems gradually increasing.

'Dec. 2d.—The missionary prayer-meeting was consolidated with that of the Baptist brethren, and held at Free-masons' Hall. The address was given by brother Ward. Having given the chronological accounts, he adds, Dr. Carey has been dangerously ill his life was almost despaired of; but the strong cries and importunate prayers offered up for this invaluable servant of Jesus Christ, have been heard and answered. He is now quite out of danger, and fast recovering. You will be pleased to learn that the Baptist brethren and ourselves are living upon the most friendly terms. We have preaching repeatedly for them at the chapel and at the

Fort, and they show us much affection; it will be our study not to forfeit their esteem, which we highly prize. The brethren are diligently employed in studying the language. Brother Keith and his wife are in good health. Mrs. Townley was safely delivered of a fine boy, on December 5th, and we hope her valuable life will long be spared.'

CEYLON.—We must apologize to the brethren Erhardt, Palm, and Read, for not communicating to them our proposed plan, but shall take the first opportunity of forwarding to them the intelligence. They were in good health when they last wrote to brother Loveless.

The American brethren also in this island we hope will join us, as we correspond with them at present, and have lately received some pleasing intelligence from them.

They have in their possession the large church built by the Portuguese. The Governor is the father of every good institution. The chaplains are very kind and affectionate, and the Wesleyan brethren are very devotedly engaged in their great and glorious work.

CHINSURAH.—Brother May was writing to us some time since, but his letter is not yet arrived; however we rejoice to say that he is in good health and spirits, and his schools are reported to be in a flourishing condition. He has lately entered into the honourable state of matrimony with Miss Balfour of Calcutta.

GANJAM.—The pestilence that walketh in darkness, and the destruction that wasteth at noon-day, having almost depopulated that once healthy place, our afflicted brother Lee, with his family, removed to Vizag: there they remained for a little season, but finding no benefit from the change, they pursued their course to Madras.

Here they arrived September 8th, almost exhausted with the awful effects of the fever. Their passage was unusually protracted, and peculiarly distressing. For the space of several days they had no bread to eat, and though exposed to a vertical sun, and burning with the fever, yet no water could be procured, except one cask from a brig which passed them, and from the surrounding current which floated their bark: their oil and candles were quite exhausted, so that the rind of bacon was used as a substitute. Amidst all their distress, sister Lee was confined; but through the gracious kindness of our heavenly Father, both root and branch were spared. During the whole passage, the captain treated them with the utmost kindness, which brother and sister Lee never will forget. Since their arrival they have gradually recovered, and are now in a convalescent state, and waiting for a passage to return to their station.

MADRAS.—*The Missionary Chapel* which was erected in 1810 by the liberal contribution of several valuable friends, is still supported by the hand of munificence. In this sacred place we have frequent opportunities of preaching the glorious gospel. On Sunday morning and evening, and on Wednesday evening, many as-

semble to hear the word of life. Every Friday evening we hold a prayer-meeting, and a missionary prayer-meeting the first Monday in the month.

VEPERY.—Brother Loveless has lately opened his large school-room for divine service, and we rejoice in hope that God will bless his word to the great numbers that attend.

FORT.—Here we preach Monday and Thursday evenings to some of our countrymen belonging to the army. A few of them are pious, and very earnest with their comrades to join them, but they care for none of these things.

MOUNT.—This is situated eight miles from Madras, whither we go on Fridays to preach to the soldiers. A little society has long been here, who meet in a house left for that purpose by a pious serjeant major.

The Missionary Free School which stands on the right-hand side of the chapel, which was built by contribution of several valuable friends, is still liberally supported. From this institution great good, we hope, will arise. The lad who copied this letter had the chief part of his instruction there: 197 boys have been educated in it since it was opened in 1815, and 147 boys are on the present establishment.

The Missionary Free School for girls, on the left-hand side in the chapel garden, is begun, and all the money subscribed, which will be required for its completion. The building of it will cost about 380 pagodas, and one wealthy gentleman has given towards it no less than 21 pagodas, and a subscription of 8 pagodas per month.

Our native schools at Pudemettoo, Choolay Bazar, Hospital Gate, Elephant Gate, and Popham's Broadway, contain about 250 children. They are yet in a state of infancy, but promise fair to be productive of good. The children are intelligent and active, and amidst the ashes of fallen nature exhibit many a spark of celestial glory to the attentive eye, while the anxious breast longs for the fruition of its hopes in the salvation of their souls.

The Missionary Friend Society was established in 1814. The first year it remitted to the Parent Institution 120 pagodas; the second, 150 pagodas; and the last four months has produced 70 pagodas. The arrival of the Moira, Aug. 26, added greatly to our missionary strength. The brethren Townley and Keith remained with us one day, and proceeded to Calcutta. Brother Reeve continued with us till September 12, when he departed for Bellary.

On the 24th of October, brother Skinner, of Surat, was united in the honourable state of matrimony with Miss Sophia Smith.—The 12th of December, they left us, and travelled over land to Tellicherry, whither they safely arrived in about twenty days after they left Madras: Miss Smith accompanied them.

Brother Mead has attached himself to this mission, and brother Render is residing at Royapettah, where he preaches in his own house on Sunday evening, and at St. Thome on Sunday morning.

He has an English school, a Malabar school, and a Gentoo school.

Rev. Mr. Rhenius, the Church Missionary here, possesses the true spirit of his office. He has made great proficiency in the language; has commenced preaching, and has one flourishing school of long standing, and others just opened, and is about to lay the foundation of a missionary church in the middle of the town.

Rev. Mr Lynch, of Mr. Wesley's connexion, is expected here shortly. During the last year several pious chaplains have arrived here, and are now residing at various settlements. Two Church Missionaries have also arrived, and we hope soon to hear that they are safely settled on the south-west coast.

There is here an excellent institution for relieving the distressed, called the Friend in Need Society, under the patronage of the Rev. M. Thompson, by which upwards of 120 persons are relieved monthly.

SURAT.—The brethren Skinner and Fyvia are laboring with great diligence and delight in this ancient city. They have made some considerable progress in the Guzerattee language, are forming a Vocabulary and Grammar, and have nearly translated the Epistle to the Galatians.—Their native schools consist of 40 children.

VIZAGAPATAM.—No official accounts have arrived from the Brethren, but from private letters we are glad to know that Mr. Gordon is well, and vigorously engaged in his mission. Mr. Dawson is also much recovered from his late indisposition.

(Signed) W. C. LOVELESS.
RICHARD KNILL.
February, 1817. CHARLES MEAD.

SIERRA LEONE.

It is very satisfactory to learn that the conduct and management of the re-captured Negroes, in the several towns, by the Society's Missionaries and Schoolmasters, are much approved by the persons in authority.

Of some of the children assembled at Leicester Mountain, Mr. During sends an affecting account:—

'One Sunday evening, after family prayer with the female children, I went into my room, which is close to the female school, much fatigued and cast down. A temptation came into my mind—'Alas! what does it profit, to spend health and strength here! Poor Africans never will accept that Saviour who shed his blood for them!' Tossed about thus in my mind, I heard a groaning voice, like a person in deep distress. As we had so many sick children, this kind of noise was not uncommon; but, at this time, it rather alarmed me. I went therefore in haste toward the school; and, when I opened the door, in expectation of witnessing some accident or other, to my astonishment I saw four of our elder girls on their knees, praying to the Lord for mercy and pardon for their sins. The words which they made use of were broken English; but I sincerely believe that they prayed out of the fullness of their souls,

and poured out their hearts with tears before the Lord. They had no knowledge of my being near them, which removed at once all doubt of their sincerity—The scene was truly affecting. They were crying; and I could not prevent the tears from running down my cheeks, while I felt what I had never felt before in Africa. These girls have shewn from that time, and do shew it still, that they love the Lord their Saviour.'

Labor, even in Africa, is, under such circumstances, its own reward to a true Christian. Some of the adults also in Leicester Mountain begin to manifest the genuine influence of the truth. An affecting incident is related by one of the School-masters:

'On going to the hut of one of the poor re-captured Negro women, who seemed to have been much impressed by what she had heard from me of the love of God to sinners, I found her alone, praying and wrestling with God for the pardon of her sins, floods of tears running down her cheeks. I asked what was the matter with her. She said, in a trembling tone, 'O Massa, Massa! my heart trouble me too (very) much—my heart very bad.' I prayed with her: but her anguish of spirit seemed to increase upon her. I told her to give her bad heart to Jesus; and He would make it good, and then she would be a happy woman. She asked how she was to give her bad heart to Jesus. I told her she must pray. She fell down on her knees, and poured out her penitent soul in such expressions as, 'O Massa Jesus! you love poor sinners! Massa Jesus, me bad too much:'—into whose ear?—into the ear of Him, who hath said, *Blessed are they that mourn, for they shall be comforted.*

From the Auxiliary Tract Society, Walworth, England.

A SUBSCRIBER to a Tract Society in England informed the Committee, that his daily employ was in a Warehouse, among a considerable number of men, who, he had reason to fear, were for the most part enemies to God by wicked works; he took some suitable tracts with him to circulate among them, which were attended with so much success, that in a short period he obtained THIRTY weekly and quarterly Subscribers: while thus engaged in distributing Tracts to those around him, a Young Man of reprobate character came up to him, and, with an oath exclaimed, "Have you got one that will suit me?" Our friend replied, "Yours is a dreadful case, but I think I have one that is suited to you." He then gave him the Tract entitled, THE SWEARER'S PRAYER, and entreated him to read it with care and attention, and to inform him, when he had perused it, if he approved of what was therein stated. Having read it three times, he said, "I am now satisfied that swearing is wrong, and I am sorry to say, I am so apt to swear, that I don't know when I do it; but I hope, from this time, I shall endeavour to wean myself from such a practice." He then entered his name as a regular Subscriber, and soon afterwards prevailed upon two others to follow his example, and from that time to the present, he has never been heard to repeat those awful expressions to which he was before accustomed.

Many of the children in the Sunday School, who have obtained Tracts by their Subscriptions, have felt interested in their distribution. Several of them have given the Secretary an account of the plans they have adopted.—Two Boys employed their leisure-time in throwing them into windows, areas, cellars, butcher's shops, and other places where it was probable they would be picked up. "Some," say they, "we distributed on the road amongst Hackney Coachmen, and one (entitled the LORD'S DAY,) we gave at a house where we have often seen the master working in his garden on Sundays." One of our Juvenile Subscribers, who from the commencement of the Society has been particularly active, has, during the past year collected £2 15*s.* 1*d*, and distributed 1687 Tracts. Two or three instances, in particular, of the advantages of this mode of distribution, are worthy of notice. He was in the habit of going to the shop of a man who was much addicted to swearing, and whose wife, also, was guilty of the same practice; he spoke to them on the impropriety of their conduct, and gave them THE SWEARER'S PRAYER, requesting them to read it, which they promised to do. When he called again, the man expressed his pleasure at seeing a boy so well employed, and desired to have more Tracts; when he afterwards called, he often found them reading them, and he never again heard them make use of improper language; the man became a regular Subscriber, and frequently gave him additional money to purchase Tracts for him, which he distributed among his neighbours.

The same boy was passing the door of a Public-House, when he heard a great noise; he felt a degree of timidity, but determined to enter: he found some singing, others swearing, and the whole in the greatest disorder and confusion. He laid down THE SWEARER'S PRAYER among them, and retreated as quickly as possible. He had not gone far, before he was overtaken by the Post-Boy, who requested him to return, which he did. They then asked who employed him to distribute Tracts; he answered, "No one." They then inquired what had induced him to do so. He said—"My motive is to do good; I often give Tracts away in Public-Houses; and as I heard you making a noise, I thought it might suit some of you." He had been to the Writing-School, and had his Copy-Book under his arm. One of them asked him —"What have you got there?"—"My Copy-Book"—"What is there in it?"—"I will read some of it, if you please."—They desired him to do so. He opened on a piece against Drunkenness, which he read: they heard him with attention; some of them offered to give him money for his trouble, which he refused, and two of them agreed to become subscribers to the Society; but through some mistake he could not afterwards find their residence. One of the company took the boy's hat from his head, and made a collection round the Tap-Room, which they gave him to purchase Tracts with. They then dismissed him, and desired him to come again another time.

The Committee take this opportunity of urging upon the con-

sideration of the reader, how much the prosperity of a Tract Society, depends on the activity of those who favour the cause by their Subscriptions. Many persons entertain an erroneous opinion that all this rests with those who have the more immediate charge of the internal concerns of such a society; but if every individual member would bestow a little pains, and resolve, that such Tracts as they receive for their subscriptions, should be distributed by them to the best of their judgment, much more extended benefit might be reasonably expected.

HAMPSHIRE BIBLE SOCIETY, (MASS.)

On the 15th October, the Hampshire Bible Society met at Northampton. The Directors made their Report, by which it appears, that the amount of receipts for the last year was $1096, 70; of which $400 have been remitted to the American Bible Society. The number of Bibles purchased for the use of the Society, was 800, of which 506 have been distributed during the same time. Strange as it may seem, there were several families within the sphere of the operations of this Institution, wholly destitute of the Scriptures and many more destitute of an entire copy.

After the report of the Directors, the Society proceeded to the annual choice of its Officers.—The Hon. Caleb Strong, on account of ill-health, declining a re-election, the Rev. NATHAN PERKINS, was chosen President: Hon. *Joseph Lyman*, Vice-President; *Ebenezer Hunt*, Jr. Esq. Treasurer; *Isaac C. Bates*, Esq. Secretary; Rev. *Henry Lord*, Rev. *David Pease*, Dr. *William Porter*, *Noah Webster*, and *N. Smith*, Esqs. Directors.

AMERICAN BIBLE SOCIETY.

Donations to the Biblical Library of the Amer. B. S.

By ELIAS BOUDINOT, Esq. President.—A French Bible, folio, called Calvin's Bible, printed by the celebrated R. Etienne, 1565. This translation, begun in 1535, is the first that was used by the French Protestant Reformed Church: it contains an epistle giving an account of the translation, a preface by Calvin, prefaces to each book, marginal notes, block cuts, maps and indexes, in excellent preservation.

By the same.—An English Bible, quarto, Roman character, with block cuts, a table of proper names; Newbold & Hopkins' Psalms, set to music, imprinted at London, by Christopher Baker, 1595.

By Mrs. SUSAN VERGEREAU BRADFORD, (daughter of Elias Boudinot, Esq.)—A French Bible, folio, Amsterdam, 1700, containing an epistle and preface by Calvin; the psalms in verse, by M. Conrart, (being the second version;) the forms of prayer, catechism and confession of faith of the French Protestant Reformed Church.

By PETER D. VROOM, Esq. of Rariton, N. J.—A Dutch Bible, folio, Amsterdam, 1603. This version is prior to that at present used in the Dutch Protestant Reformed Church.

By Mr. James Eastburn.—The Holie Bible, faithfully translated into the English, out of the authentical (vulgate) Latin, with arguments of the books and chapters, annotations, tables and other helpes, for better understanding of the text, for discoverie of corruptions in some late translations and for clearing controversies in religion.—By the English College of Douay. Printed at Douay, by Lawrence Kellan, at the sign of the Holie Lambe—2 vols, quarto, 1610.

NEW AUXILIARIES TO THE AMERICAN BIBLE SOCIETY.

The following Societies have lately become auxiliary to the National Institution: viz—

'The Bible Society of Fredericksburgh,' (Va.), Rev. E. C. M'Guire, Cor. Sec'y.

'The Vermont B. S.'

'The Aux. B. S. of Ashville,' (N. C.), Francis H. Porter, Cor. Secretary

'The B. S. of Columbia County,' (N. Y.), Rev. James Strong, Secretary.

'The Female B. S. of Wilkesbarre,' (Pa.), Mrs. Mary Bowman, Secretary.

'The Female B. S. of Dutchess County,' (N. Y.), (formerly the B. S. of Amenia); become auxiliary 1st Oct. 1817—Mrs. Sally Hyde, Principal; Mrs. Elizabeth Reynolds, Sec'y.

The above additions make the number of Auxiliaries known—*one hundred and eighteen.*

LINES

ADDRESSED TO AN ONLY DAUGHTER ON THE FIFTEENTH ANNIVERSARY OF HER BIRTH DAY, FEBRUARY 27, 1816.

"The King's daughter is all glorious within, her raiment is of wrought gold."

Let the unthinking crowd admire
The rich, magnificent attire
By earthly princes worn;
Let them, with fascinated eye,
The glittering gems and gold descry
Their temples which adorn.

Be it my Emma's wish to shine
In robes wrought by a hand divine,
Emmanuel's Righteousness!—
O! may her soul be pure within
From every stain, and every sin,
And sanctified by grace.

Far more illustrious will appear
Than stars amid their radiant sphere,
Or the effulgent moon;
Than the rich tints of orient light
That burst upon the ravish'd sight,
Bright heralds of the sun.

O may her bosom ne'er aspire
Riches or honour to acquire,
Or rank, or towering fame;
These short-liv'd pageants of a day:
All earthly glories fade away,
And leave an empty name.

But the bright diadem and crown
The King of kings himself anon
Will place upon *their* head
Who serve him faithfully below,
And at his footstool bow,
Will never, never fade!

Bap. Mis. Mag.

THE CHRISTIAN HERALD.

Vol. IV.] *Saturday, November* 22, 1817. [No. 9.

13TH REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

(*Continued from page* 118.)

The field opened in Russia for the circulation of the Holy Scriptures, expands to an almost unlimited extent. Of the number of copies required for supplying the subjects of that immense Empire, who are of Russian origin, and speak the Russian language, it is scarcely possible to form an estimate, as the Committee of the Auxiliary Society at Moscow state, that they alone could distribute one hundred thousand Bibles. "Entire governments, whole dioceses, and circles of Bible Societies, raise their voices to the Committee at St. Petersburg, entreating them to supply the spiritual hunger of millions, which has been excited by the distribution of the Oracles of God. Whenever an edition has been published, another has been almost immediately required; and, notwithstanding the utmost exertions of the Russian Bible Society, whose monthly expenses now exceed the whole expenditure of their first year, they are unable to satisfy the demand for the Scriptures, not only in the Slavonian, but even in the German, Finnish, Esthonian, Lettonian, and various other languages."

Such is the description of the spiritual wants of Russia, as given by the noble and pious President of the Russian Bible Society: the sphere of its operations must also be considered as comprehending the countries to the east of the Black Sea; Anatolia, to the south of it, Armenia, Georgia, Persia, Tartary, and others.

But however great and various the claims on the Russian Bible Society may be, claims which its active benevolence has invited; it is pleasing to remark, that the disposition to meet them is adequate to their magnitude; and if a judgment may be formed from what the Society has effected in the four years since its establishment, there is every reason to anticipate the highest degree of success from its future exertions.

The measures which have been adopted to make known the existence of the Institution, to excite a permanent interest in its object, to augment the number of its members and friends, to procure correspondents, and effective agents for the distribution of the Scriptures, together with the establishment of new Branches and Bible Associations, prove that nothing has been omitted which zeal could suggest or industry accomplish, for extending the benefits of the Institution in every possible way. With these views, and with credentials from Prince Galitzin, in the name of the Committee of the Russian Bible Society, the Rev. Mr. Pinkerton was deputed in March, 1816, on a tour through the Southern Provinces of the empire; comprising, with the Germanic part of his journey, an extent of nearly 7,000 English miles.

As extracts of his correspondence have been published for the

information of the members of the British and Foreign Bible Society, and will also appear in the Appendix to your Committee's Report, they will only briefly advert to some few of the most material occurrences in his interesting narrative; blending with his information that obtained from other sources.

The formation of new Branch Societies at Cronstadt, a naval station; at Charkof in the Ukraine, Tula, Sympherpole, Odessa, Wilna, Moghiley, Witepsk, and Bialystock, claims the first notice.

One general statement may, with little qualification, be applied to the whole: that the meetings convened for the establishment of these Societies were attended by many of the principal persons, of all confessions, cordially uniting for promoting the temporal and eternal welfare of their fellow-creatures, through the circulation of the Holy Scriptures, according to the liberal principle of the British and Foreign Bible Society.

This harmonious co-operation was a striking feature in the original institution of the Russian Bible Society; it has been since preserved and imitated by all its Branches. At its third and last Anniversary the noble President was supported on either side by a most respectable Archbishop of the Greek Church, and the Metropolitan of the Catholic Clergy; and the meeting, as on former occasions, exhibited an assemblage of the clergy and principal persons of various nations and confessions, animated by one spirit of zeal, concord, and mutual benevolence. In numerous instances, the Dignitaries of the Roman Catholic Church have taken a distinguished part in recommending the object of the Institution.

The Report of the Rev. Mr. Paterson, who with the Secretary of the Russian Bible Society made a tour into the East Sea Provinces, is equally favourable with respect to the Branch Societies at Dorpat, Mittau, Riga, Revel, and Arensburg; and from the information presented at the Anniversary of the Russian Bible Society, it appeared, that the divine blessing had accompanied, in an eminent measure, its efforts for the distribution of the Holy Scriptures.

A letter from the Vice-President of the Riga Society communicates the thanks of 300,000 inhabitants of Livonia, for the assistance afforded by the British and Foreign Bible Society towards completing the Lettonian New Testament. It also adds, that *during the last three years more Bibles have been demanded and distributed than, probably, in the thirty preceding.*

Applications have been received by the Moscow Committee for copies of the New Testament, from Diocesans in the innermost recesses of Siberia.

At Voronez, it has been determined to institute Bible Associations in the thirteen district towns of the province; and numerous copies of the New Testament have been issued by the Committees at Moscow and Voronez, as well as by others, for the use of the schools.

Among the information collected by Mr. Pinkerton in the course of his journey, that relating to the disposition of many of the Jews

to receive the New Testament, is particularly interesting. The late wars and commotions on the earth, with the present wonderful exertions to spread the Holy Scriptures among all nations, seem to have made a deep impression on the minds of many of that people. Your Committee, most anxious to gratify every such disposition, have procured from the Society for promoting Christianity among the Jews copies of the Gospels and Acts in Hebrew; and dispatched supplies to the Russian, Polish, and Frankfort Bible Societies.

At a humble village in the midst of the extensive desert of Little Tartary, Mr. Pinkerton had an opportunity of showing the first sheet of the Turkish Bible, and also a part of the Tartar New Testament, to several Effendis and Mollas, titles which designate them to be of the Mahomedan faith. One of the former solicited these sheets; and having obtained them, read them aloud to a number of the priests and people who followed him. Many entreated to have a copy; and the scene was so striking, that the Count de Maison, Chief Governor of all the Tartars in that quarter, before whose house it had taken place, remarked to Mr. Pinkerton, "Indeed, Sir, these people are prepared for you."

The Persian New Testament has been eagerly sought for, both by Persians and Tartars, and the Calmuc Version of the Gospel is in great demand. In the whole course of his tour through Russia, Mr Pinkerton seems every where to have found dispositions most favourable to the object of it; and on his return to St. Petersburg, he was most cordially welcomed by Prince Galitzin, who conceived that he could not gratify him more than by the information, "that His Imperial Majesty was more than ever interested in the cause of the Bible Society." This illustrious Monarch has entered into the views of that Institution with a zeal most honourable to his patriotism, benevolence, and piety. He has bestowed on it substantial, and even munificent proofs of his regard; and the Committee of the Russian Bible Society have their depository and printing office in a large and commodious house, the gift of His Imperial Majesty. Whatever aid is wanting to render the blessings of the Bible universal in his wide dominions, he has shown himself on all occasions ready to grant; and he has in particular urged augmented expedition in completing the translation and printing of the whole Bible in the Vernacular Russian, with the most liberal offers of support and assistance.

The following brief statement will exhibit the progress of the Russian Bible Society in printing the Holy Scriptures. The number of copies which had issued from the press at the period of its Third Anniversary, was 87,100. The calculation for 1817, amounts to 69,000 copies, that for 1818, to 105,000; and it is hoped that this number will be increased in proportion to the skill acquired in stereotype printing, and the demands for copies.

The Holy Scriptures are now circulating in twenty-five different languages; and among the new dialects in which it is proposed to print them, are the following: a Turkish edition of the New Testament in the Armenian character, for the use of Armenians,

who read only Turkish; a Wallachian Bible, and a New Testament in the Bulgarian into which it is to be translated. It is also in contemplation to procure a Version of the New Testament into the dialect of the Burjats, (which is that of the Mongolian Tribes in general,) at the particular request of that people, accompanied by repeated subscriptions.

Your Committee cannot conclude this branch of their Report without adverting to two documents which have been published. The first, a letter addressed to the President of the British and Foreign Bible Society by Prince Galitzin, which will be perused with sentiments of the highest esteem, veneration, and affection, for the illustrious writer. The other, the Address of the Archbishop of Moscow, at its Third Anniversary, in which he displayed in striking colours "the wonderful love of God to our generation, who, when infidelity, with all its train of iniquities, and wars, and confusion, and desolation, had deluged the land of Christendom with the blood of its inhabitants, was pleased, amidst this awful scene of human wo, to raise up shining witnesses to the truth, by the establishment of Bible Societies in so many different nations, and to crown their exertions with such distinguished success, in disseminating the glorious Gospel of mercy and peace."

It would be injustice to the merits of the Rev. Messrs. Paterson, Henderson, and Pinkerton, to pass over without particular notice their labours in the three northern kingdoms of Europe. Nothing can more satisfactorily prove the sound discretion which has always accompanied a zeal which never relaxes, than the cordiality with which their services are courted and received, and the esteem which they acquire wherever those services are employed. They have all laboured most successfully in Russia, as well as in other countries. The letters of Mr. Pinkerton exhibit his indefatigable exertions, both in Russia and Germany; to those of Mr. Henderson, much of what has been accomplished in the Danish dominions, particularly in Iceland, in the Duchy of Sleswig-Holstein, and the North of Germany, is to be attributed; and the active services of Mr. Paterson in Sweden as well as in Russia, in various departments, have been equally distinguished, and will long be gratefully remembered.

Without entering into a more specific detail of services which cannot be too highly appreciated, your Committee have only, in conclusion, to repeat the obligations of the Society to these zealous colleagues, and to offer them the just tribute of their highest esteem and affection.

The situation of *Malta* has proved very convenient as a depôt for the Scriptures, from which they have been extensively disseminated in various languages. Copies of the Modern Greek New Testament have been circulated by the Bishop of Janina among his own people, and at Candia, Cyprus, Rhodes, and other places; and many applications for them have been received by him from distant parts. "It never happens," says the Bishop, "when we meet on the Sabbath Day in our place of worship, that

we are not excited to pray for the welfare of the British and Foreign Bible Society, that it may extend its labours of love."

The information from *Madeira*, respecting the distribution of the Portugese New Testament in that island, is very satisfactory. The *Roman Catholic Clergy* there, who, for the most part, possess copies of it, so far from discountenancing the circulation of the New Testament encourage the purchase of it; and much disappointment has been frequently expressed by the inhabitants, that they cannot obtain the whole Bible in their own language.

A large assortment of Spanish and Italian New Testaments has been sent to Gibraltar for distribution.

The transactions in *America*, as connected with the object of the British and Foreign Bible Society, have ever been viewed by your Committee with peculiar interest. It is therefore with no small satisfaction that they are enabled to announce the establishment of a General National Institution on that Continent, under the denomination of "*The American Bible Society.*"

The following brief statement from the Committee of the *Louisiana Bible Society* will be heard with interest.

"Numerous applications have been made for Bibles by the free people of colour; the Catholics, even the strictest of them, are willing, with scarcely an exception, to receive and read the Bible. The Spanish inhabitants have been remarkably pleased by obtaining the New Testament in their native language, and have received it with demonstrations of joy; and some slaves who were able to read, have been gratified with copies.

"The first 1000 Spanish Testaments, furnished to the above Society by the British and Foreign Bible Society, were just distributed as the second donation of the like number arrived.

"The applications from Spanish captains of vessels have been numerous; and few have sailed from New Orleans for a Spanish port without taking a few copies."

Your Committee, upon receiving this information, immediately ordered a further supply of 1000 copies to be placed at the disposal of the Committee of the Louisiana Bible Society.

Your Committee, in concluding this division of their Report, have only to express their cordial esteem for the sister Institution in America, with an assurance that the members of the British and Foreign Bible Society will ever most cordially rejoice in its success.

In that part of America which is subject to the British dominion, a Bible Society has been formed in Nova Scotia, under the title of the Auxiliary Society of Yarmouth and Argyle, in which towns Branch Societies had previously existed, in connexion with the Nova Scotia Auxiliary Society. This Society has remitted to your Committee the sum of 87*l.* 17*s.* 10*d.* currency, the amount of its subscriptions.

Your Committee have also to acknowledge the receipt of 100*l.* sterling from the Quebec Auxiliary Society.

The Missionaries at *Labrador* are pursuing with great assiduity

their useful labours, in completing their translation of the New Testament into the dialect of the *Esquimaux*. The Acts of the Apostles have been printed in the course of the past year. Their diligence is encouraged by the increasing disposition of the Esquimaux for the profitable perusal of the Scriptures.

From the Auxiliary Bible Society of *the People of Colour in Kingston, Jamaica*, your Committee have received a second remittance of 141*l.* 6*s.* 8*d.* currency, with an expression of unfeigned regret that the means of the Society are unequal to its wishes.

The Auxiliary Bible Society at English Harbour, in the island of *Antigua*, has also remitted the further sum of 25*l.* sterling.

At *Berbice* an Auxiliary Bible Society has been established, under the patronage of His Excellency Governor Bentinck, with an assurance of his endeavours to promote its laudable views. The information was accompanied by a remittance of 50*l.* sterling.

Some Bibles and Testaments which were sent to *Saint Kitt's* have been distributed among the negroes in that island, and eagerly read by them. Your Committee, in consequence, have cheerfully complied with an application for an additional number of Bibles and Testaments, for sale or gratuitous distribution,

The formation of an Auxiliary Bible Society for the peninsula of *Sierra Leone*, and the British settlements and establishments on the western coast of Africa, has been announced by His Excellency C. M'Carthy, Governor of Sierra Leone. This pleasing intelligence has been followed by remittances to the amount of 211*l.* 16*s.* 8*d.* sterling, as contributions from the New African Auxiliary.

Your Committee are much indebted to the care of the Reverend G. Thom, in the disposal of the Bibles and Testaments sent to him for distribution at the *Cape of Good Hope*. Many Bibles have been purchased by the 72d regiment, and small sums have been received from slaves who would not accept the Scriptures gratuitously. Several copies have been consigned to the charge of Mr. Schmelin, a Missionary in the interior, at a distance of ten weeks journey from Cape Town, for the use of the Namaquas, among whom he is successfully labouring. Some of the converts of this nation who could read were brought to the Cape. Mr. Thom further states the gratitude of the Hottentots and slaves when they receive the whole Bible, as a reward of their industry in reading the Scriptures.

The intelligence from the Rev. J. Read, at *Bethelsdorp*, in South Africa, is also very gratifying. He mentions, that a Hottentot named Sampson, who, though more than fifty years of age, had learned to read, upon seeing the Bibles sent for distribution, exclaimed, "These are the weapons that will conquer Africa; they have conquered me." The first purchaser of a Bible was a Hottentot, who, at the age of forty, had also learned to read. Fifty Bibles were presented on the first day of distribution to as many children, who could read well. Mr. Read hopes, from the progress made in a few months, that there will soon be but few children of whom the same may not be said. He adds, that there are a vast number of adults who can read the Bible.

A small Society has been established in the interior, under the name of the Caledon Auxiliary Society, which has intimated its intention of sending a remittance of 198 rix dollars; and a supply of Bibles and Testaments has been forwarded to it by your Committee, as well as to several other stations in that quarter of the globe.

The Appendix to the Report will contain an interesting letter from the Rev. E. Bickersteth, respecting the favourable disposition of the *Susoos*, *Mandingoes*, and some other natives of Western Africa, to receive Arabic Bibles. Your Committee are equally anxious to encourage and gratify this disposition.

In concluding the Report of their proceedings, and of the transactions connected with the Society in the Foreign Department, your Committee have to express their grateful acknowledgments to the foreign Bible Societies, and their correspondents in general, for the valuable and interesting communications with which they have favoured them. The limits prescribed to their Report, as well as to its Appendix, must necessarily restrict their inclination for publishing much which would be read with deep interest. They earnestly solicit the continuance of those communications from the Societies in connexion with them, and their correspondents in all parts, as well for their own gratification as for that of the public in the United Kingdom, and in other parts of the world, who feel an interest in the object of Bible Institutions.

[*To be continued.*]

RELIGIOUS TRACTS.

The following extracts from the last Annual Report of the *Liverpool Religious Tract Association*, (Auxiliary to the Tract Society of that place,) contains some useful hints relating to the distribution of Tracts, which are highly deserving of the attention of similar institutions in this country.

From the charge laid upon them at the last Anniversary, your Committee lost no time, but proceeded at once to look out for channels in which to circulate the streams of your bounty. The borough jail was amongst the first of these channels: and when the leisure and character of its unhappy inmates were taken into account, it was thought proper to furnish them with *bound sets* of the Tracts: accordingly two copies of the entire publications of the Society are now in the hands of the debtors, and one copy, besides single Tracts, amongst the felons. This measure cannot fail to meet with your cordial approbation, since every one must be aware that the legal measures of the executive, however well intended, have not that *moral* tendency which *improves* those they *imprison*. They require to be salted with something more spiritual than *law*, in order to prove salutary to the *lawless*. In bringing, therefore, the solemnities of eternity to bear along with the sanctions of jurisprudence, you are aiding at once the cause of

God and of the country; enthroning patriotism upon the high sympathies of religious zeal, and expressing, in one act, loyalty to the king, and "*to the King eternal.*"

Your Committee had bound sets of their Religious Tracts, (in six volumes,) placed in the cabins of the Dublin and Newry Packets, in the Steam Packets upon the Mersey, and in the Wigan Canal Boats.

The Committee are happy to inform this meeting, that the Captains of the Dublin Packets have kindly engaged to circulate single Tracts amongst their passengers, and are now employed in doing "business for us in the great waters."

The Committee have found much pleasure in circulating Tracts amongst the houseless seamen, amongst the market people, and about the docks. They have also found a valuable auxiliary in a recently formed Society for visiting the sick and the poor. Some of the Visitors enter fully into your views, and will render their Society the medium of conveying the healing leaves of the tree of life to the forlorn and destitute.

It may be proper to add, that Tracts have been widely circulated in Formby and the neighbourhood: nor will it be presumptuous to hope that they have had some share in kindling that spirit of inquiry and seriousness which is now breaking out in that village.

Your Committee have only to add, that upwards of 12,300 Tracts have been circulated by them in the course of the past year.

We are aware that to some it will appear strange to lay so much stress upon Tracts. Engines apparently insignificant are not likely to commend themselves as effective means of usefulness. And as men in general judge from appearances, many will suppose that Tracts are as low in the scale of means, as they are in the scale of money. Looking at their puny body, and not at their powerful spirit, they come thus to be underrated.

But were your Committee allowed, they do not think it impossible to prove that Tract Societies form *a new era* in the history of knowledge and of faith.

Whilst religious instruction was confined to folios and quartos; whilst it existed only in Bodies of Divinity and learned Dissertations on Morals, books were too dear to be purchased, and too long to be read generally: the consequence was, that knowledge was a fountain sealed to that part of the community who needed it most. Fifty years ago, an author would have been ashamed of a book in behalf of Christianity, which was not as heavy as his writing desk; but now "we are not ashamed of the day of small things," because it is the day of great effects, and bearing successfully upon that class who cannot digest folios, nor follow out logical demonstrations. And as this class is too numerous to be neglected, we cannot do better than furnish them with such food as they can bear; and thus we shall pave the way for the use of strong meat: for experience has proved, that Tracts should have been *first*, and folios *last*, in the discipline of the public mind. And

this discovery, though late, is not too late tobe useful. Upon such grounds, therefore, your Committee account for their opinions and their practice in regard to Religious Tracts.

MISSIONARY INTELLIGENCE.

MALACCA.

An Account of Sabat.

At Penang, Mr. Milne met with Sabat, who, after making a zealous profession of Christianity, had apostatized to Mahomedanism. We shall relate what happened, in Mr. Milne's own words.

'Jan. 26.—To-day met with Sabat, the Arabian, formerly a convert to Christianity, under the labours of the (late) Rev. Henry Martyn, and subsequently employed by the Bible Society in Bengal.

'To me his aspect seemed interesting in the highest degree, and his conversation discovered a very acute intellect. I had before heard of his conversion and labours, but knew nothing of his apostacy till he himself mentioned it. The causes which led to this unhallowed step, he endeavoured to explain; but I could not well understand them. The facts of his apostacy, and of his having subsequently written a book professedly in favour of Mahomedanism, are, I suppose, generally known; nor did he himself conceal them. On putting some pointed questions to him, he said, 'I am unhappy! I have a mountain of burning sand on my head! When I go about, I know not what I am doing!'

'He says, 'What I did in renouncing Christianity, and writing my book, (which I call *my evil work*) was done in the heat and fury of passion, which is so natural to an Arab; and my chief wish now is, that God may spare me to refute that book, page by page. I know that it contains all that can be said in favour of Mahomedanism; and should I live to refute it, I shall do a greater service to the gospel than if it had not been written.'

'He spoke with rapture of the Rev. Mr. Martyn, and of several missionaries. 'Were every hair on my body,' said he, 'a tongue, I could not fully tell that man's worth. I knew, and have been with, the Rev. Messrs. Cran and Desgranges at Vizagapatam. O what lovely men! I know the Baptists at Serampore also; they are worthy men; but I cannot receive their doctrine of adult baptism.'

'The case of this poor man much affected me, and Major M'Innes, who was also present. We afterwards visited and conversed with him. Before leaving Penang I wrote a letter to him, (he understands English,) exhorting him to speedy repentance and turning to the Lord. He wrote an answer to me, after my return to Malacca, which commences thus—

"Sabat, the corrupted, turned, and lost servant of the Lord Jesus Christ; To the man of God, the Rev. W. Milne," &c. Towards the close, he says; 'Though my body be not with the truth, yet my heart, soul, and understanding, are with it; nor shall they

ever be turned away from it, by silver, gold, jewels, or the riches of the world, or any pleasures of science,' &c. &c.

'After a little time, he went over to *Acheen* with the ex-king; for what purpose I know not. But on his way back to Penang, he unfortunately fell into the hands of the usurper, who seized all his property, and put him in irons. A few days ago I received a letter from him, from which it appears that he is confined day and night in the gun-room of a piratical brig, belonging to the usurper. During the night he is always in irons. He says, 'When brought before the usurper, he examined me, and found no fault. He then asked me, 'What is thy religion?' Ans. 'My parents were Mahomedans.' Ques. 'But what is *thy* religion?' Ans. 'God knows.' 'Thy parents,' said the usurper, 'were Mahomedans; but thou art a *Serance* (i. e. Christian) and must be killed.' Since that time he has been confined; nor does it appear that he denied his being still a Christian. The letter I instantly dispatched to Major M'Innes, entreating him to try to procure Sabat's release. May the Lord grant that in his captivity his backslidings may be healed.

'I have purposely enlarged on the case of poor Sabat, for the information of the religious public, who have not themselves had the opportunity of seeing him, or hearing much of him, since his departure from Calcutta. Is there not still reason to hope that God will do him good in his latter end? He is a man of great natural powers. The clear and evangelical comments which I heard him make on several passages and doctrines of Scripture, shewed that he had not been an inattentive learner, and reflect the greatest honour on the piety, sentiments, and care, of those worthy men under whose instruction he was placed.'

Mr. Milne has now two Chinese schools. The average attendance about fifty-five. He has introduced as much of the Lancasterian method as is practicable. Some of the children write on sand. Painted boards are also used. They all read Mr. Morrison's Chinese Catechism, and commit it to memory. Mr. M. has been assisted in the support of the schools by liberal subscriptions from J. H. Harrington, Esq. and several other gentlemen in Bengal.

In Siam, there are said to be 20,000 Chinese. What a noble field for a missionary, for Bibles, and Tracts!

ROCKVILLE FEMALE BIBLE SOCIETY, (Maryland.)

For this late appearance of the following communication, we have to applogize to the obliging friend who made it some time past. It was accidentally mislaid, and recently found.

To the Editor of the Christian Herald.

DEAR SIR, *Montgomery (Md.)*

It may be proper to state publicly the establishment of a Bible Society in this county, called '*The Rockville Female Bible Socie-*

ty, which like its sister institutions, proposes to put the word of God into every family in which any one is found capable of reading that holy volume. In this, as perhaps in all similar attempts, the number of the destitute has been found to exceed all previous calculation, even of the friends of the measure: and, as in a multitude of other examples, their success has far surpassed their hopes.

The Society have hitherto satisfied themselves with the consciousness that they were doing good. They have not sought the public notice; and they might continue the same course, were they not sensible that the knowledge of every additional institution of this kind is calculated to strengthen the holy cause, by cheering the friends of the Bible, and of man.

We have recently witnessed here an occurrence as rare as perhaps any that can be found on record. A woman of good connexions has by a series of adversities been compelled to take up her residence in the Poor House of this county. She has been for some time reduced very low by sickness.—A female prayer-meeting is held in the Poor House. The members of this meeting, and especially the pious superintendents of the house, frequently spoke to this woman on the great concerns of salvation. For a considerable time she seemed very stupid in regard to the subject. She had no just sense of the evil of sin, nor of the way of redemption by faith in Christ.—Lately, however, a decisive change in her thoughts and her feelings has been manifest. Her mind, which was before stupid and cold, is now enlightened and quickened: her heart is to all appearance spiritually changed. She speaks of sin as the object of her fixed aversion and hatred, on its own account. What the issue may be, can be known only to the Searcher of hearts. It is remarkable that her intellect seems almost as much redeemed as her moral nature: in mind and in heart she appears new.—This woman is said to be about *one hundred years old.*

T. C. S.

JUVENILE DEPARTMENT.

PLEASURE AND HAPPINESS,

An Allegory.

To see visions and dream dreams has been a privilege common to many of those (if we may credit their assertions) whose labours have been devoted to the edification of the public; and happy indeed should we account ourselves, if, instead of devoting many a weary hour to the service of our young readers, with our eyes wide open, and our pens full gallop—we could, like our more fortunate predecessors, answer the purpose as well, or better, by merely falling asleep. For my own part, having no hope of such extraordinary favours, I must be content to present them with one of my waking dreams; hoping they will be able to find for themselves the interpretation thereof.

And those who are familiar with allegorical adventures will not be surprised to hear that I found myself one fine evening on an

extensive plain, thronged with persons of every age and condition. The crowd was in perpetual movement; many running to and fro with an appearance of restlessness and agitation; and upon inquiry, I found that they were all in quest of the same person, each expecting to meet her at every turn, although they were looking in such opposite directions. The name of this person I heard was *Happiness*. "A pretty name," thought I, and I determined to join in the pursuit. It was curious to observe the various expedients which were resorted to in order to discover her. Some were groping amid heaps of dust which they had collected from the surface of the earth; others thought she might be concealed among the daisies and buttercups that covered the plain; others walked about with vacant countenances, idly seeking her among the crowd; while a few, like myself, were chiefly occupied in observing the rest.

At length our attention was attracted by the sound of lively music, and at the same time a gay procession was seen advancing from a distant part of the plain. As it approached, an elegant female figure was distinguished amid a train of fair attendants: her flowing robe exhibited all the colours of the rainbow; her auburn locks entwined with wreaths of pearl and diamonds, floated in the breeze: her voice was soft, her smile enchanting, and her eyes sparkled more than the diamonds on her brow. Her attendants also were gaily attired: they danced and sang, and strewed artificial flowers in her path. She was received with universal acclamations; every one concluding her to be the person of whom they were in search. "It can be no other than *Happiness* herself," said they; and she bowed assent to the name. She was now surrounded by the wondering crowd, who thronged about her in clamorous admiration. Upon a signal from their mistress, the attendant maidens opened a variety of elegant caskets and vases, which they bore in their hands, and from whence they scattered a profusion of costly gifts, toys, trinkets, and dainties, amid the scrambling crowd. When the tumult which this occasioned, had a little subsided, she commanded silence, and thus addressed the assembly: "Youths and maidens, behold one who has peculiar claims to your regard. I am devoted to your interests; I fly the infirm, the poor, and the miserable, that I may exclusively promote your gratification. I come to invite you to my palace; where every delight that my genius can invent, and my bounty bestow, is prepared for your reception. Who will follow me?" This question was answered by an instantaneous movement in the crowd; every one pressing forwards to join her standard.

It was at this moment that another striking figure was observed advancing from an opposite part of the plain. Her step sedate and dignified, her countenance radiant and benignant. She wore a plain robe of delicate whiteness, and a simple wreath of field flowers bound her hair. All eagerly inquired her name; but our fair leader, when appealed to, declared she knew her not, and

that she had never seen her before. She would fain have led us off without waiting to salute her; but curiosity prompted us to remain. This personage had no train of attendants; being only supported on one side by a sturdy youth, whose name, as I afterwards learned, was *Industry*; and on the other, by a maid of stately mien, called *Integrity*. It was with an air at once of noble frankness and graceful modesty, that she now introduced herself by the name of *Happiness*. "Friends," said she, "I make no great pretensions; no such brilliant promises as those to which you have just listened; but you will find me sincere and faithful to my engagements: it is but justice to you, and to myself, that I should reveal my name, and hers who has assumed it. This is her old artifice: she always wishes to pass for me, but her real name is *Pleasure*. Many suppose that we are at least near of kin, and dwell under the same roof; but the truth is, that our families were never connected, and that my abode is far remote from hers. You have now only to choose whom you will follow: you have all been seeking me where I was not to be found; now if you please I will conduct you to my residence. It is true that now and then a weary votary of my gay rival, after fruitless endeavours to find me in her domains, at last comes to seek me in my native valley, but the greater number never, never return. Suffer me then to lead you at once to my safe and pleasant abode."

She ceased, and every face seemed agitated with painful indecision; her look, her manner, and her name, interested all hearts. But during the whole of her address *Pleasure* had ordered her music to play; the merry tambourine and tinkling cymbal flashed over our heads; her silken banners of purple and gold streamed in the air; the maidens recommenced their sprightly dance; while *Pleasure* herself, waving her white arms, beckoned incessantly to the crowd; till overpowered by her attractions, a very large majority of the assembly turned their backs upon *Happiness* and rejoined the rival standard.

Even of the few who remained, several seemed still to hesitate; halting and turning incessantly to listen to the receding music; till at length they complained that they were unable to keep pace with the quick step of *Industry;* and that they were disconcerted by the steady eye of *Integrity*; and so, after making an awkward apology to *Happiness*, they deserted to the merry multitude. The small company who remained, however, followed her with a cheerful determined air: and I watched the happy party as it crossed the plain, till it disappeared among the trees that shade the valley of *Happiness*.

For my own part, I resolved to follow the crowd to the palace of *Pleasure*, just to make my observations. As I reached the rear of the procession, I was quite disgusted to see several hoary heads nodding to the music, and limbs trembling with age, tottering after the train as fast as they were able. "Surely," thought I, "these would do better to repose peacefully in the asylum of

Happiness!" but I presently learned, that those who have been strangers to her in early life rarely seek her acquaintance afterwards; and that although *Pleasure* treats them with marked disrespect, they persist in pursuing her wherever she goes—the disfigurements of her pageants, and the lumber of her halls.

We soon left the green plain and its pleasant trees in the distance, and proceeded till we reached the suburbs of a large city, whose domes, and spires, and crowded roofs, were just visible through the smoke and vapour. All the bells were ringing; and the streets, lit up with long rows of lamps, resounded with the rattling of wheels and the trampling of horses. At length the magnificent palace of our leader was discovered, rising above the surrounding buildings, and richly decorated with festoons of variegated lamps. A blaze of light from brilliant chandeliers shone from its innumerable windows, while the merry sound of the viol and all kinds of instruments was heard from within. The halls were already thronged with visitants, and we all crowded in, eager to share in the entertainment. There have been so many descriptions of the interior of this palace, that it would be quite superfluous to repeat them: and indeed it were an endless task. It is but justice however to say, that *Pleasure* had not exaggerated in her description. There were numerous suits of apartments, fitted up to suit the various tastes of the different visitors: many to regale the senses, others to delight the fancy; some even to feast the intellect. For a time all was life and gayety. New comers, I observed, always seemed to think that one half had not been told them: but I could not but remark how many, after a while, would suddenly forsake their pursuits with looks of dissatisfaction and fatigue, and recline on sofas and couches, where they gaped and sighed, wondering why they did so. Others, with the same uneasy appearance, persisted in pacing from one apartment to another, as if in search of something that ever eluded them: and what struck me as a strange inconsistency, was, that several protested they were only come to look for *Happiness*, persuaded that she was concealed somewhere in the palace, although they had themselves seen her retire to her own quiet vale, quite in an opposite direction. Every hour increased the number of weary and discontented faces; the revelry however continued; and *Pleasure*, to do her justice, made every effort to keep up the spirits of her guests, till she herself seemed nearly overdone with her exertions. It being now long past midnight, I began to think of retiring; for my curiosity was fully satisfied; and I went prepared with as good an excuse as I could devise, to pay my parting compliments to *Pleasure*, whom I found reclining on her throne, with a languid eye and haggard countenance. She received my apologies with coldness, and expressed no wish to detain me; for it seems that *Pleasure* does not like to be looked at by any but her admirers.

Having escaped from the crowded apartments of the palace, I presently reached the outskirts of the city, where I no sooner began to inhale the fresh air, than my spirits experienced a sudden

exhilaration. I breathed freely, and lost the sense of fatigue. Dawn was now breathing over the distant hills, and by the time I regained the plain whence we set out, a light rosy tint, the pure blush of morning, was spread on every object: the lark sprang up, and commenced her merry carol over my head; a refreshing breeze gently stirred the foliage; I felt that I was approaching the regions of *Happiness*.

I now looked about for the nearest path to the valley, which, though I had distinctly marked the evening before, I could not now readily distinguish. At this moment I was unexpectedly accosted by *Happiness* herself, who being fond of early rising, had overtaken me in her morning walk. She saluted me with a courteous smile, and offered her hand to conduct me to her residence. But at first sight I did not recollect her; my eyes had been so much dazzled by the glare of light in the palace, that I could not see her distinctly; and even when she made herself known to me, I could scarcely believe her to be the same person that I had seen a few hours before. I thought her features plain, and that she looked less cheerful and engaging; but every step we took together seemed to heighten her beauty, and to render her conversation more animating. At length we reached the valley, and I descried the white turrets of her mansion rising above the trees.

(*To be continued.*)

ELEGY

In memory of a young lady who departed this life on the 13th of June, 1817, in her nineteenth year.

As the lone Eremite, at early dawn,
Pacing, with pensive steps, the flowery dale,
Discovers, in some shady nook withdrawn,
His recluse prototype, the violet pale;
And lingering, stays its fragrance to inhale,
Gazing, delighted with those charming hues
Which mark that vernal glory of the vale,
Drooping beneath the weight of morning dews
That o'er its modest tints chaste liveliness diffuse!—

And, as the Hermit to regain his cell,
Ere the bright sun his mid-day throne attains,
Returning, sees some monster of the dell
Tread down this fairest flow'ret of the plains;
And, mourning, pauses o'er its sad remains,
Which still with dying sweetness fill the air,
Then with a sigh exclaims "Thus Ruin reigns!
Thus Death, regardless, rushes from his lair,
To trample down the young, the noble, and the fair!"—

So, when I first beheld thee, did I gaze,
Delighted more than language could express;

For, though possest of all which merits praise,
Thou wert unconscious of thy loveliness!
Nor could I, beauteous flower, deplore thee less,
When Death his awful sign upon thee set:
For then thy worth and suffering did impress,
Ev'n on my lonely heart, such deep regret,
That, till no more it feel, it cannot thee forget!

Yet not thy merits constitute my theme,
Nor thy bland temper's fascinating power,
Nor beauty, transient as the morning's dream:
For what could these avail thee in that hour
When the cold grave expanded to devour;
When keen conviction's salutary dart
Drove thee for refuge to Salvation's Tow'r,
To Him who bade thy doubts and fears depart,
To Him whose mercy heal'd thy truly contrite heart?

Then fled delusion from thine eyes away;
Thou didst not then thy beauty's wreck deplore,
Nor once regret that premature decay
Which hurried thee from this terrestrial shore.
No, all thy plaint was, "Oh! that I before,
While health and strength upheld my youthful frame,
Had known thee, Saviour, whom I now adore,
Whom now my dying lips can scarce proclaim,
Which feebly join to bless thine ever blessed name!

Farewell sweet flower, transplanted to the clime
Where beauty shines in everlasting bloom,
Beyond the bounded ravages of time,
And the dark shades which overhang the tomb:
Past is that dreary gulf, forgot its gloom,
Or the remembrance left for us alone,
Who soon, like thee, must in the dust consume;
Like thee, remove into a world unknown,
And disembodied stand before th' Eternal Throne!

[*Youth's Mag.*

FOR THE CHRISTIAN HERALD.

Lines occasioned by hearing Mr. D. preach, at N. Y. on the words "Christ, the wisdom of God."

Distilled, like dew from heav'n, thy words descend,
Unfolding *Wisdom's* ways;—her means, and end.
Fragrant and fair expands the field of truth;—
Fragrant as Sharon's rose; fair as unfading youth.
In sweetest tones, sublimest truths are taught,
Each fluent word with sacred wisdom fraught.
Let others choose the actor's studied part,
D—f—d, thy artless eloquence shall gain the heart.

P.

THE CHRISTIAN HERALD.

VOL. IV.] *Saturday, November* 29, 1817. [No. 10.

REPORT

Of the Board of Direction of 'the Society for the relief of poor widows with small children,' *presented at their Twentieth Anniversary Meeting, held in the City Assembly Room on Thursday, 20th November*, 1817.

During the past year your Managers have assisted 209 widows and 579 children. This is about the average number annually on the books of the Society; and we have no reason to expect that the number of applicants for the benefits of the Institution will be less the ensuing year.

The widow whose mental derangement made it necessary to send her to the maniac apartment of the hospital last autumn, has, through the goodness of a merciful Providence, been again restored to her reason, and to usefulness. We have to express our thanks to the Board of Direction of the Orphan Asylum, to whose benevolence we are indebted for the gratuitous support afforded to her bereaved children, during the period in which they were deprived of a mother's tender care.

The relief of temporal wants not being the only benefit contemplated by the labour of love which devolves on your Managers, they have not been unmindful to direct the attention of those committed to their care to the more important necessities of their immortal souls;—recommending to them to seek the grace of the Gospel, which alone can administer substantial comfort under all the tribulations of life; the possession of which would enable them to sustain bereavement, poverty, sickness, and every privation of this world's good, with patient resignation to the will of their Heavenly Father, and would make 'the light affliction, which is but for a moment, work out for them a far more exceeding and eternal weight of glory.'

An opinion, advocated by some modern writers of no small note, seems to be gaining considerable currency, that charitable establishments, by holding out the prospect of certain relief, have a tendency to dispel the horrors of poverty, and thereby remove one of the strongest incentives to industry, prudence, and economy; that, consequently, such institutions are instrumental in increasing, instead of diminishing, the amount of human wretchedness in the world. Leaving these new discoveries in human polity to the philosophers of the day, to be discussed and settled among themselves, it is enough for us to be assured, from an infinitely higher authority, that "pure religion and undefiled before God and the Father, is this, to visit the fatherless and the widows in their affliction, and to keep ourselves unspotted from the world;" that He 'who went about doing good,' has left the poor as a *permanent* legacy to his followers—has made the exercise of deeds

of beneficence toward such, a test of their love to him, and has declared that ministering to their necessities will be considered as if done unto himself. If it be the duty of Christians, in obedience to the precepts, and in imitation of the example of their Lord and Master, to fulfil this law of love *as individuals*, we see nothing in the constitution of human society which can diminish their obligation to exert themselves in a *social capacity* for the promotion of the same benevolent purposes.

The regular income derived from the funds of the Society, and the subscriptions, will not afford more than twelve shillings a month, during the rigorous season, for each widow under your care, if the number be equal to that of the past year. How far so small a pittance can go toward supplying the necessary wants of a widowed mother with two to five young helpless children, they only can tell who have had to struggle with this hard and distressing form of penury. For additions to this scanty supply, we must be indebted to the generosity of the public. Appeals to the benevolence of our fellow citizens in favour of this Institution have never yet been made in vain; and, notwithstanding the multiplied claims upon their charitable aid, we trust that the objects of your care will always be deemed entitled to no small portion of their bounty. With confident reliance on this source of assistance, and especially depending on the gracious providence of Him who hath said, "Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me,"—your almoners will enter again with alacrity on the pleasing employment of dispensing comfort and gladness in the abodes of indigence and sorrow.

Board of Direction, chosen November, 1817.

Mrs. J. E. CALDWELL, First Directress.
Mrs. S. BOYD, Second Directress.
Mrs. Col. FEW, Treasurer.
Mrs. M. BANYER, Secretary.

Managers.

Mrs. D. ANDREWS	Mrs. P. LUDLOW
Mrs. BOORMAN	Mrs. J. LATHROP
Mrs. D. CODWISE	Mrs. P. W. RADCLIFF
Mrs. L. COIT	Mrs. Dr. RODGERS
Mrs. D. GELSTON	Mrs. D. TENBROOK
Mrs. E. P. LIVINGSTON	Mrs. WALLACE.
Mrs. S. LEDYARD	

NORTHERN MISSIONARY SOCIETY.

Annual Report of the Board of Directors.

The Board of Directors report to the Society the following outline and summary of their proceedings, and the state of missions, during the last year:

It is with mingled emotions of grief and gratitude that the Board of Directors report to the Northern Missionary Society:

with grief, on account of the state of our mission among the Oneida Indians: with gratitude, for the unusual degree and extent of their other missionary labours.

In addition to the Rev. Joel Boyington and John Covert, reported as employed last year, the Committee of Missions have sent forth this year three missionaries, viz. Messrs. Caleb Knight, John E. Miller, and William Jenkins. The Board regret that Mr. Boyington has transmitted them no journal of his labours. He was employed in the neighbourhood of Chazy, in the County of Clinton, for three months. In consequence of sickness and other providential circumstances, he was prevented from fulfilling his mission, except in a partial manner. While engaged, he was received with cordiality and thanks to the Board for remembering the destitute.

Mr. John Covert was employed for two months in the County of Montgomery, at Sacondaga and the Fish-House. His journal has been received, and contains favourable representations; especially concerning the Fish-House, where a building has been erected for public worship, and there is a hopeful prospect of an established and permanent church. He appears to have been diligent and faithful, preaching as often as opportunity offered; but collected no money for the Society, except five dollars in Mayfield. The people at the Fish-House state their embarrassments in erecting their building for worship as an excuse for not making collections. This church should receive the attention of the Society.

Mr. John E. Miller, a licentiate of the Presbytery of Columbia, was employed for six months as a missionary, to travel through the middle parts of Virginia, North and South Carolina, a part of Georgia, and to return through Tennessee, Kentucky, Ohio, and Pennsylvania. His journal, which appears to have been kept with accuracy and faithfulness, gives a lamentable representation of the state of many parts of the country through which he passed: destitute of ordinances and preaching, and not desirous of them, and not willing to assemble where the word was proposed to be preached. His journal is on file; from which it appears that he laboured on every Lord's Day, except one, which he unavoidably passed among the Cherokees, and on other days as opportunity offered. That missionaries are much wanted in all the states through which he passed; but that the western states, though yet in want, are far more advanced in sincere religion than the slave-holding states. His route was long and arduous, between 3000 and 4000 miles. He collected $51.19 for the Society.

Mr. Caleb Knight was employed as a missionary for eight weeks in the County of Delaware and its vicinity. He preached, visited schools and the sick, and reports, that while there are many causes for lamentation in the state of society and the churches in his route, yet there is cause for gratitude in the effusion of the Divine Spirit.—His journal is very particular and accurate, and is valuable as a subject of reference in regard to the churches which he visited. He collected $21.20.

Mr. William Jenkins, our stated missionary at Oneida, has been removed at the request of the Indians, they preferring the labours of one of their own countrymen, Mr. Eleazer Williams. He was directed by the Board of Missions, last November, to repair to the Seneca tribe of Indians, and those on the borders of the lakes. He found them dispersed in pursuit of food, their last crop having failed; and reported that there was no prospect of a permanent establishment among them. He visited the destitute in Upper Canada, which presents a vast field for missionary labour. In this region he spent 120 days, travelled 1500 miles, preached 158 times, visited and catechised 60 schools, baptized 147 children and 5 adults, and collected 40 dollars. He then returned, and sent in his resignation, which was accepted. The Board rendered this faithful and persevering man their thanks for his services while in their employ. And though his duties at Oneida have ceased, he is not useless, but has accepted a call in Canada, and has in charge many congregations, where he may still be employed in his favourite work of preaching to the destitute, Christ and him crucified.

In regard to the Oneida mission, the Board have no brighter prospects than were presented in their last Report. When the mission can be re-established is uncertain.—The Board would ever keep it in view, and embrace the first opportunity to send them the regular administration of the word and ordinances. They have, however, to represent, that Mr. Julius Pond, who styles himself attorney for the Oneida Indians, has in their name made a request that the rents of lands formerly granted by them to the Society, be made over to Mr. Williams, their present minister. As the Board has expended much more than the amount of their lands in this mission, and as the trust reposed in them has been faithfully executed, and will still be executed with Christian charity and fidelity, they returned for answer that they "would not pay the amount of rents received, or that may be received, into the hands of Mr. Williams, or any other person; but will endeavour faithfully to execute the trust reposed in them both by the Society and the State."

The Rev. Mr. Crane, a missionary from a Society in New-York to the Tuscaroras, represented that this tribe was in a famishing condition on account of the failure of their crops in 1816, and the consequent high price of provision. The Board deemed themselves bound by Christian charity, and with a view to open the hearts of Indians to a favourable reception of the word of grace, to devote a part of their own contributions to their temporal support. They ordered for their supply 75 dollars, to be distributed under the direction of Mr. C. Miller, of Albany, and Mr. Hickok, of Buffalo. No returns have yet been made concering this charitable donation.

From the Treasurer's account appended, it will appear, that the sum of 908 dollars has been received, and the sum of 1080 expended in missionary labours; and that there remains in the treasury a balance of 93 dollars 66 cents.

From the above details and statements, the Society will perceive that the Board has not been idle during the last year, but have employed more missionaries and expended more money, obtained more extensive acquaintance with the fields of useful labour, and their wants, than at any former period. The funds are almost expended: but let not treasure rust in our hands, while thousands are crying for saving health, and thousands perishing for lack of knowledge. The Board entertain a hope that the saints will re-animate their zeal, and endeavour to provide abundant means for this godlike charity of saving men through the cross. How can they hear without a preacher? How can they preach except they be sent? And how can they be sent with success unless the silver and gold, which are the Lord's, accompany the prayers and exertions of his people?

From the above representations, painful and pleasing as they are, the Board would call the attention of the Society to the vast fields of missionary labours which are now presented to their view. Many parts of the United States are as destitute as the remotest heathen, of the word of God. The *real* heathen on our borders cry, "*Come over and help us.*" Sufficient funds and suitable missionaries are not at command. Great things have indeed been done for Zion by American Christians; but let us entertain the hope that great and glorious things for the cause of truth and salvation are yet to be done by American Christians. Our United Foreign Missionary Society, established for the purpose of concentrating the otherwise detached powers of the Christian republic, invites our aid and alliance. And considering that the Christian power in this country is severed and acts only as fractional parts in the great work; that there should be some common point of union, force, and energy, from which one grand exertion may be made for evangelizing the nations, the Board suggest whether it would not be proper to invite by a circular letter all the Missionary Societies in the United States, to combine their efforts to establish a seminary for educating missionaries. Missionary success has kept pace with such institutions in Europe, and exertions have failed without them. The general and combined exertions of the Missionary Societies in America might establish a seminary, which, in the progress of time, might gloriously contribute to the fulfilment of the promise, "that all flesh shall see the salvation of our God."

This subject the board recommend to the prayerful and wise deliberation of the Society; and while they are thankful for all the good they have done and all they expect to do, they would encourage the hearts of all in the promise, that "Christ shall see of the travail of his soul, and be satisfied; that he who shall come will come, and will not tarry," and that the glorious reign of our Redeemer will yet be known over the face of the earth, and the song be sung, "*Hallelujah, for the Lord God omnipotent reigneth.*"

JOHN M. BRADFORD, }
CHRISTIAN MILLER, } Committee.

Albany, Sept. 3d, 1817.

13TH REPORT OF THE BRITISH AND FOREIGN BIBLE-SOCIETY.

(*Continued from page* 135.)

The domestic occurrences of the Society are now to be reported. It might reasonably have been expected, that, during a season of uncommon embarrassments and privations, the British and Foreign Bible Society would have felt its influence, in a temporary abridgment of its means, as arising from the public benevolence. But your Committee have no regret to express on this account; on the contrary, it will appear, from the specification of the sums contributed by the Auxiliary Societies since the last Annual Meeting, that the pure flame of charity has continued to glow with undiminished ardour. And it cannot fail to be highly gratifying to the members of this Institution to learn, that during the last year, to the period when the Society's accounts are annually made up, the contributions from Auxiliary Societies amounted to no less a sum than 52,027*l.* 9*s.* 8*d.*, notwithstanding the accession of new societies has been inconsiderable, compared with former years, owing to the ground having previously been occupied.

While your Committee return their grateful acknowledgments to the benefactors of the Society, whether associated or individual, within and without the United Kingdom, they feel it a paramount duty to offer their devout thanksgiving to Almighty God for the liberal support which the Institution has received. They are persuaded that the charity on which its existence and efficiency depend, while it finds gratification in the humble hope that it may be made subservient to the glory of God, and the happiness of man, seeks neither applause nor remuneration; rejoicing in its power to administer to the wants of the household of faith, at home and abroad, and to provide a repast of spiritual and immortal food for strangers and aliens, whom it invites to partake of it; it implores the divine blessing on the application of its bounty, ascribing to God alone the praise and glory of the disposition which he has inspired. Contemplated as a proof of the deep interest which the object of the Institution retains in the public mind, it affords the purest gratification to the members and friends of the British and Foreign Bible Society, as it must to all who feel that "righteousness exalteth a nation," and that the work and effect of it are peace and quietness, and assurance for ever.

To what has been said in former Reports on the subject of Bible Associations, which have so essentially contributed to enlarge the funds of the Society, your Committee will only add the following observation, that the very principle of those Associations is calculated to operate as a monitory and restraining influence on the members of them. They see and feel the inconsistency of a life devoted to licentious indulgences and immoral habits, with the open and reiterated profession of a veneration for that book which so forcibly and explicitly condemns them, while their regulated orderly meetings, and their monthly and weekly contributions for promoting the circulation of it, tend to invigorate those feelings, and render them habitual. And when this influence is considered

as extending (as from the active participation of females, and the young, in this service of love, it will naturally do) to the families of the members of these Associations, the consideration opens a new source of exhilarating hope, with respect to the rising and future generations.

Scotland continues to manifest that zealous interest in the advancement of the common cause which it has so constantly displayed; and the good effects of its exertions are to be found in the progressive increase of its Auxiliary Societies and Bible Associations, and in its munificent contributions, from various sources, to the funds of the Parent Society. Among the proofs of this assertion, which have already been specified, your Committee have the pleasure to adduce a renewed expression of the so often acknowledged liberality of the Presbytery of Glasgow, in their annual collection for the present year.

Your Committee have the pleasure to remark, that notwithstanding the distress which has been so severely felt in Ireland, the funds of the Hibernian Bible Society have scarcely suffered any defalcation; and that the issue of Bibles and Testaments by it during the last year, has exceeded that of the former by upwards of twelve thousand, making a total issue of nearly thirty-five thousand copies.

Your Committee have had the peculiar satisfaction to assist the operations of this sister Institution, by relinquishing a claim of 1306*l.* sterling, for Bibles and Testaments furnished to it, as well as by the gratuitous accommodation of 10,000 New Testaments.

The infancy of the British and Foreign Bible Society gave the promise of a vigorous maturity, which the progressive growth of thirteen years has amply confirmed. For complete and satisfactory evidence, that it has hitherto fully answered its designation and end, it is only necessary to advert to the extent to which the Holy Scriptures have been circulated, and to the numerous Institutions in different and distant parts of the world, now actively co-operating in the distribution of them. And while, on one hand, the Associations which have thus been formed on its example may be deemed a gratifying homage to the pure and benevolent principle of the Society, they come nearer to the feelings and expectations of its members, when considered as a provision for extending and perpetuating the benefit derived from it.

Devoutly ascribing these auspicious results, so astonishing by their magnitude, and so incalculably beneficial in their uses, to the divine favour alone; your Committee may be permitted to indulge the satisfaction of contemplating them as the pleasing fruits of Christian union, founded on a lively sense of an identity of interest in the promises of the Gospel, and animated by the charitable desire to make all mankind the partakers of its blessings.

It is from the active influence and energy of this union, that the British and Foreign Bible Society derives its means, and information to direct their employment; labourers for every soil, coadjutors in every quarter of the globe; in a word, its support, encour-

agement, and success. No Association formed on a narrower basis than of that universal benevolence which is the characteristic of the religion of Jesus, could have effected what it has accomplished.

Having but one object in view, and that not only simple and intelligible, but also involving a duty which Christians of all denominations must admit to be of paramount obligation, this Catholic union requires no compromise of its members, and exacts no sacrifice of principles; and hence is less liable to be disturbed by the collision of human passions and prejudices. Consolidated and enlivened by a constant reciprocation of Christian hopes and feelings, it exhibits and encourages those endearing sympathies which mark the source whence they spring, and which, if universally cultivated and improved, would render the nations of the earth what the Gospel was designed to make them—a holy brotherhood, a community of love and peace.

That the moral and religious influence of the Scriptures has had a considerable and extensive operation, both in this and foreign countries, is too obvious to be questioned or denied. The salutary and efficacious counteraction which it has opposed to the increase of skepticism and infidelity, and to the progress of immorality and vice, together with all the evils which follow in their train, may be fairly enumerated among those of its general and ascertained effects, which have contributed in no small degree to the preservation of social peace and order. Nor is evidence wanting, in addition to what has been adduced in the body of the Report, of its influence with respect to a more important consummation.

"Many who never acknowledged the real value of this blessed volume," observes the noble President of the Swedish Bible Society, "have been enlighted by the Spirit of God, and look upon the Holy Scriptures with a more pious regard. The spirit of levity and mockery that prevailed as to the doctrines of revelation, has considerably given way to a more serious and devout attention to their more important concerns."

This testimony is strengthened by that of a correspondent in Swabia, who asserts, that "a growth in divine knowledge, and an increase in faith and love to Jesus Christ, are already visible in many thousand souls."

If the preceding facts and reflections suggest the most encouraging motives for perseverance in the great undertaking to which the Society has pledged itself, they will receive additional weight from the consideration, that if the British and Foreign Bible Society had never existed, a large portion of the millions who, it may be presumed, have been benefited by its exertions, might have lived and died without possessing a copy of the sacred volume, to whom therefore the Charter of Salvation would have been as if it had never been revealed.

That it has pleased the Almighty, in his gracious dispensations, to awaken mankind in so remarkable a degree to a sense of the supreme importance of his Holy Word, and in times when his afflictive judgments were calculated to give it a peculiar impression,

and that he has so particularly favoured this country, by selecting from it his instruments for exciting this feeling, and giving operation to it, are motives for grateful adoration and praise. That the labourers in this vineyard are increasing all over the world, is no less a subject of joy and devout thanksgiving. Their zeal, their exertions, their rivalship, their success, will ever be hailed by the Society which inspired them with fraternal congratulations, and a cordial disposition to encourage and assist them. But the British and Foreign Bible Society will never relinquish its claim to precedency in this labour of love; it feels that no charity can be more noble than that to which it is consecrated, and that no labour is more calculated to promote the glory of God in the highest, on earth peace and good will to man, than that to which it is exclusively devoted.

"Thy real glory, Britain," to adopt the language of the Committee at Lausanne, "that which shines in the present day with so much lustre, is, the glory of enlightening the whole world with the bright beams of the Gospel; of making the ocean on whose bosom thou art so majestically seated, proclaim to the four quarters of the world, 'Behold your God;' and, by the force of mild persuasion, bringing all nations to reply, 'Henceforth he shall be our God, and we will rejoice, because our eyes have seen his great salvation.'"

Such indeed is the interest which the British and Foreign Bible Society has excited, that the prayers and benedictions of thousands attend its progress, and are offered up for its success; and a suspension of its functions would be felt and lamented as a calamity in every quarter of the globe.

In the mutability of human affairs it is possible, however, that the existing favourable opportunities for circulating the Holy Scriptures may suffer some diminution; and it is certain, that, in a few years, both those who have devoted themselves to this benevolent duty, and those for whose more immediate benefit it has been undertaken, will be overshadowed by that night in which no man can work.

This, in addition to the awful considerations already stated, appeals most powerfully to the feelings and principles, the benevolence and piety, of every believer in the Scriptures, to lose no opportunity in communicating to all who want it, the blessing of that Divine Revelation which an all-merciful God designed for the whole human race. The call for the Scriptures is more than ever extensive, loud, and importunate; by the blessing of God, the call shall be answered, and the desire shall receive its accomplishment.

It has appeared to not a few, when contemplating the wonderful success of the Bible Institution, and the facilities opening to its progress, "That the Angel, having the everlasting Gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, has commenced his flight in the midst of heaven."

Whether this sublime vision is now offered to the eyes of man-

kind, or is to diffuse its lustre over the days to come, we may be allowed to enjoy the hope which it inspires, and to anticipate the blessedness which will flow from its realization.

With these feelings, it remains only to offer devout supplication to Almighty God, that he will perfect the work which he has so abundantly prospered: that the zeal which he has inspired may never relax, until the spiritual wants of every believer in revelation shall have been supplied; until the tidings of salvation shall have been communicated to every inhabitant of the earth.

"Blessed be the Lord God, the God of Israel, who only doeth wondrous things; and blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen, and Amen."

Report of the Synod of Philadelphia, on the State of Religion within their bounds. Harrisburg, October, 1817.

From the free conversation on the state of religion, it appeared, that the condition of the Church is not more unprosperous than formerly; on the contrary, a number of occurrences indicate that "God is in the midst of her, and will help her, and that right early."

In general, there appears to be a punctual and serious attention to the public ordinances of religion. Congregations in many places are growing in numbers and respectability. Additions to the Church by the baptism of adults, and by admission to the communion, have been more numerous than usual. And greater numbers are actively engaged in disseminating the word of life, and endeavouring to promote its salutary influence upon the rising generation.

Much good appears to have been done by the Sunday Schools, which have been generally established in our cities, towns, and villages. A great number of children, who formerly were sinking in the mire of ignorance and pollution, are now taught to read the Scriptures, and to venerate the principles and practice of religion; and some of them have even afforded comfortable evidences of true piety.

Bible Societies have increased in number; and more effectual measures have been adopted, especially by females, to supply those who are destitute with the word of life and with religious tracts. To distribute the Holy Scriptures and promote their influence, there seems to be a happy concurrence of almost all religious sects. From these combined efforts we observe not only that the needy are now generally furnished with the word of God, and the careless and profligate have in many instances been awakened to regard its precious contents; but also that great harmony seems to have been produced among different sects of professing Christians, as they are more frequently brought together for a cordial co-operation in promoting the advancement of their common Christianity.

In connection with Bible Societies, we rejoice to observe that efforts to raise missionary funds, and to send forth the heralds of the cross

to preach the gospel to the heathen, and frontier settlements, appear to be daily increasing.

But while the Synod rejoice and congratulate the friends of religion on these hopeful appearances; they must confess, that in walking around the walls of Zion, they have discovered a number of things to deplore. In almost every part of our bounds intemperance, profaneness, and sabbath-breaking prevail. It does not appear that these immoral practices are more prevalent than formerly, or that the children of the kingdom have any reason to be discouraged; on the contrary, we have heard that associations to enforce the observation of the Sabbath, and prevent the intemperate use of spirituous liquors have, in some instances, produced happy results. We lament, however, that such abominations too generally exist; that the sources of individual and family enjoyments are dreadfully polluted by them; and that the ordinances of religion, with regard to multitudes, are rendered ineffectual.

The Synod were much concerned to hear that in almost every part of our bounds, there is too much reason to apprehend, that the duty of family prayer is neglected by many professing Christians who are the heads of families. In some parts it has been stated that even elders of the church habitually neglect to ask a blessing with the provision of their tables. How can we expect that God will send us a blessing when we forbear to ask and seek! How can we expect that the olive plants will rise and flourish, when the refreshing benedictions of heaven are not solicited by parental prayer? Upon the whole, the Synod apprehend that the state of religion within their bounds is such as ought to encourage their exertions, and authorize them to rejoice with trembling.

MORAL SOCIETY OF NEW-JERSEY.

Agreeably to public notice, a number of persons from different parts of the state met at Trenton, on Tuesday the 11th day of November, for the purpose of forming a State Society for the suppression of vice and promotion of good morals: Joshua M. Wallace, Esq. was appointed *Chairman*, and J. W. Scott, Esq. *Secr'y*.

The committee appointed for that purpose presented a draft of a constitution for the Society, which being amended was adopted.

To give a correct idea of the design of this society, we observe, that its great object is to labour by proper methods, to *prevent* rather than to punish crimes. We insert the following article of the constitution.

"In no cases shall legal coercion be resorted to, except those in which persuasion, admonition, and other mild measures are found ineffectual."

The following gentlemen were appointed officers of the society for the ensuing year:

Joshua M. Wallace, Esq. *President.*

Gen. John Beatty, Rev. S. Wilmur, John Frelinghuysen, Esq. Joseph C. Hornblower, Esq. and Rev. L. I. F. Huntington, *Vice-Presidents.*

J. W. Scott, Esq. *Secretary.* Charles Rice, Esq. *Treasurer.*

Thirty-one managers for the ensuing year were then chosen—as follows:

Rev. Wilhelmus Elting, Jesse Upson, Esq. Rev. Asa Hillyer, Job S. Halstead, Esq. Rev. John F. Clarke, Samuel Bayard, Esq. Ercuries Beatty, Esq. Dr. Samuel Forman, Rev. John Cornell, Charles Ogden, Esq. Daniel Garrison, Esq. Rev. Jonathan Freeman, Rev. Ambrose Ogden, George Haywood, jun., Robert M'Neeley, Esq., James Giles, Esq., Henry Vanarsdalen Esq., Rev. George S. Woodhull, Rev. Isaac V. Brown, Rev. David Comfort, Rev. Samuel B. How, Isaac W. Crane, Esq., Rev. W. C. Schenck, Benjamin Smith, Esq., Theodore Freliughuysen, Esq., Samuel J. Read, Esq., Dr. John Van Cleve, Rev. John M'Dowel, Andrew Howell, Esq., Charles Ewing, Esq., Dr. John T. Woodhull.

The following persons were appointed a committee to prepare an address to the public, to be printed along with a copy of the constitution:

Rev. Dr. Ashbel Green, Rev. G. S. Woodhull, Rev. Mr. How, Rev. Mr. Brown, Rev. Mr. Huntington.

Next meeting of managers to be at Trenton, the 2d Wednesday in January next, at 11 o'clock A. M.

The Society resolved that their next annual meeting be held in Trenton on the first Tuesday of next November.

EDUCATION SOCIETY.

Boston Oct. 21.—The "*American Education Society*" held their second annual meeting on Wednesday last; when an appropriate sermon was delivered in the Old South Church, by the Rev. Mr. Chickering of Woburn, from Ephesians i. 10. The collection that was taken up on the occasion amounted, we understand, to two hundred and twenty-four dollars, twenty-five cents.

After divine service, the Society retired to the hall of the Massachusetts Bank, for the transaction of business. An able and animating "Report" of the proceedings of the "board of directors" was read, and will soon be laid before the public. From this document it appears, that one hundred and five individuals in the several stages of education, have received assistance from the Society, and that these beneficaries are found in eight of the U. States, and in ten different colleges. Piety, talents and indigence are the only indispensable qualifications required in those who seek the patronage of the Society. No applicants have been rejected in whom these requisites were found. Notwithstanding the large expenditures of the last year, it appears that a balance of twelve hundred dollars or more, remains in the treasury.

A common sentiment of brotherly love and christian zeal seemed to animate the whole Society, and inspired the most pleasing anticipations of its future prosperity and happy influence on the interests of Zion.

It must be a high gratification to the christian public, to learn the prosperity of this infant institution, the *American Education*

Society. It was formed under auspices peculiarly favourable, and has commenced its operations with the most flattering prospects. Those most slow of heart to admit the felicity of its plan, and the practicability of its object, at the outset, we hope are by this time convinced that the Institution is founded in wisdom, connected with energy and prudence, and conspires with great effect to aid the advancement of the Redeemer's kingdom.

The smiles of divine providence are so clear upon every exertion that is made in these days, for the enlargement of the church, that it is hardly admissible to question the expediency or practicability of any plan that christian benevolence may propose; ere it is mentioned it is matured, and multitudes are ready to rise up, and carry it into execution.

A few years ago the boldest imagination would have trembled at its presumption if it had been led to anticipate one half of what has since been achieved. The most ardent friends of Zion, twenty-five years ago, did not expect that the advance of an hundred years would place the church on the high ground she occupies at this moment, without a miracle. They calculated the *future* triumphs of truth by the *past*; like some in these days, they were more disposed to judge of what God would do from what he had done, than from what he has promised to do. Let us beware of the fallacy by which they were beguiled of many pleasures that flow from anticipation of the fulfilment of God's promises, and rejoice in the evidence furnished us by passing events, that the reign of Satan is short, and that the kingdom of Christ shall speedily swallow up all other kingdoms. *Bost. Recorder.*

JUVENILE DEPARTMENT.

PLEASURE AND HAPPINESS,

An Allegory.

(Concluded from page 143.)

"I promised," said Happiness, "to lead you to my mansion; but this is the hour of morning sacrifice, and we must first repair to the altar of *Devotion.*" So saying, she conducted me to a temple of the most simple architecture, where all the inhabitants of the valley were already assembled. A cloud of fragrant incense, "which was the prayers of saints," curled in white wreaths among the trees, and thence ascended in a stately column to the sky. When the solemnities were concluded, *Devotion*, the priestess, with a serene brow, pronounced a benediction, and dismissed the assembly.

Withdrawing silently from the temple, we repaired to a spacious hall in the mansion, where long tables were spread, furnished abundantly with plain and wholesome provision. At these tables a healthy, handsome woman presided, called *Temperance*; who did the honours of her board with perfect grace, and with the warmest hospitality. But there was one very singular custom; upon a certain signal given by herself, every one present immediately ceased to regale; and if a cup or dish had been tasted by any of the company afterwards, it would have been considered as a personal affront to the lady herself. *Happiness* assured me, that

if, on any occasion, *Temperance* chanced to be absent from her place, she herself (being always subject to fits) fainted away at table, and could never be revived till *Temperance* brought her restoratives.

This signal being given, the whole company rose from table, and immediately repaired to their respective apartments. Those to which *Happiness* first conducted me, and which formed one extensive wing of the building, were under the superintendance of *Industry*, that brisk youth on whose arm *Happiness* leaned when I first saw her; and who was, she told me, (with the exception of *Devotion*) her nearest relation. This long suit of rooms was variously furnished, according to the different rank and circumstances of the inhabitants. Here were to be heard the clatter of machinery, the groans of the engine, the strokes of the hammer, and the roaring of the forge. There were to be seen the implements of husbandry, and the bustle of trade. Further on, I observed countless numbers of females, plying the busy needle. Beyond those, we reached apartments of greater elegance; over which two persons presided of remarkably interesting appearance; called *Science* and *Literature*. The former a silver-headed sage, of a mild venerable aspect; before whom, as we approached, I involuntarily made a low prostration. The latter, an ardent, interesting youth, with a fine eye and a pale cheek: he wore a wreath of evergreens on his temples, and was attended by all the muses. As we passed him, I turned to *Happiness*, and inquired if she did not spend the greatest proportion of her time in this part of her residence? She smiled at the question, and replied, that she was prevented from showing any such partiality, by certain evil genii, which occasionally infested her domains, and which often compelled her to fly from one apartment to another, especially if she had stayed in any of them rather longer than usual. "Here, for instance," said she, "there are two, or three little impertinent demons, called *Ambition*, *Envy*, and *Irritability*, who tease that poor youth sadly, and make him look so pale and wan: for my part I have so great an antipathy to them, that I can never stay in the same room with any of them; so that, I assure you, I am glad sometimes to make my escape from these parts to go yonder and sing among the spinning wheels. There is, however," continued she, "an amiable handmaid of *Devotion*'s, of low stature, called *Humility*, who has power to charm away these intruders; and when they send her to solicit my return, she never fails to bring me back again."

She next led me to the other great wing of the building, where I observed the apartments were fitted up with the greatest attention to comfort and accommodation. Here presided a glowing, warm-hearted, interesting looking creature, called *Affection*. As we approached she smiled sweetly upon us; but there was a tear in her eye, and something of anxiety in her expression. As I looked into the many rooms which formed this division of the building, I beheld cheerful fires blazing, and small domestic circles formed around them. There were smiling mothers, with in-

fants in their arms; and fathers with groups of rosy children climbing their knees; there were brothers and sisters walking hand in hand; and hoary heads reclining on youthful bosoms. "This is a pretty sight," said I: "Yes," said *Happiness*, "and perhaps, if I had any preference, it is here that I should most frequently repose. But I must tell you, that these apartments are peculiarly subject to invasion. There is a stern matron called *Affliction*, wearing a mourning dress, who walks up and down this gallery, and is continually turning in to one or other of the rooms: whenever she appears, I am obliged to retire; but during my absence, *Devotion*, when applied to, dispatches two gentle handmaids, called *Peace* and *Resignation*, who are the most excellent substitutes I could employ. And if they are treated courteously, and made heartily welcome, it is seldom long before I show my face again; and I have heard it remarked, that I never look so healthy, nor wear so cheerful a smile, as after I have been banished for a time by that stern matron. There are some few of these rooms, indeed, where she has been so busy, that I have never since been able to gain free admittance; I am not even invited to return; they complain that my eye is too bright, and my manners too lively; and they find *Peace* and *Resignation* more congenial associates. Yet there are times when I steal in unperceived, behind one or other of these handmaids, and enliven their spirits, though they do not suspect I am there.

"But the worst enemy these apartments have to dread, is an ugly noisy fiend, called *Discord*, who occasionally crawls in through some breach, that *Charity*, (whose business it is to keep the hangings in repair) has left unclosed. When this happens, I fly quite out of hearing: and cannot be prevailed upon to return, unless that kind-hearted girl comes with an apology to petition for my re-appearance. As to *Affliction*, I am far from regarding her as an enemy: she is, in fact, but a faithful ally. You observed the vast numbers that flocked to the palace of *Pleasure*: it is always thus that she succeeds in leading off a large majority. And although comparatively few ever make their escape from her halls, yet, for that few, I am almost entirely indebted to the address of *Affliction*. Of all the messengers I dispatch with invitations to my abode, none are so successful as she. You would be surprised to hear how many of the inhabitants of this place, have been first driven by her, from the palace of *Pleasure*, and then led by *Devotion* to our quiet valley."

The last suit of rooms I visited, was on the upper story; and they presented a very interesting scene. A benignant personage, called *Benevolence*, presided here. The moment we ascended, I observed that a fresh glow overspread the face of *Happiness*, and her eyes beamed with more than their wonted effulgence. She met *Benevolence* with a cordial salutation, though it was but a hasty one; for he declared he had so much business on his hands, that he could not stay even to chat with *Happiness*. We followed him, however, through several different rooms, where there was much

to gratify my curiosity. In one, I saw two or three solitary individuals, hard at work in breaking the chains, and unloosing the fetters, from thousands of black men, and warding from their bleeding backs the strokes of the lash, which a whole band of gentlemen-ruffians were attempting to inflict. In another room, there was a small circle of females, surrounded with a crowd of widows and orphans, to whom they distributed coats and garments. In one long apartment I saw thousands of children, of all colours and countries, receiving instruction. And while some were engaged in their tuition, other persons were running to and fro, along the gallery, and up and down the staircase, with piles of Bibles under their arms, which they distributed to every body that passed. "Here," said *I*, "I should presume no evil powers dare intrude." At that *Benevolence* shook his head: "In time," said he, "we hope to expel them entirely; but I assure you, that if I do but fall to sleep for a few minutes, there are two officious beings, one called *Ostentation*, the other *Party-spirit*, who have the impudence to put on my cloak; however," said he, "to confess the truth, these impertinent fellows work very hard, and do a great deal of business for me, so that I sometimes should scarcely know how to get on without them; and till I have more of my own family grown up, I am obliged to wink at their intrusion: sometimes, indeed, I am quite ashamed to see how much more they can accomplish than I do myself."

I had now visited all the great divisions of the building, and *Happiness* said it would be endless to conduct me through every secret passage, and into every retired closet, to which no one had access but herself. When she ceased to speak, I gazed at her and sighed; "Alas!" said I, "and is it so, that even *your* sanctuary is thus liable to invasion, and that those who come to reside under your protection cannot insure your presence for an hour: whither, then, shall I go?" "Forbear these murmurings," said she, "and follow me." I did so; and she led me once more to the temple of *Devotion*. We found the priestess employed in trimming the flame on her altar, which during the light and bustle of day, was, she said, very apt to languish. *Happiness* told her my complaint, and she thus addressed me: "Know you not, poor mortal," she said, "that although *Happiness* has been permitted to erect a temporary residence in this valley, it is not her native country; and that she reigns here only by a limited and precarious right. Her paternal mansion is in a higher region; there her reign will be absolute, and her presence perpetual: and there the inhabitants of this valley will eventually accompany her. From the upper windows of this temple," continued she, "the golden towers of that palace are occasionally visible: when the sky is clear and the air serene, I can always distinguish them. Do but look steadily for a time, and you also may perceive them." I turned my tearful eyes towards the quarter where *Devotion* pointed; but a gross vapour, rising from the earth, prevented my discerning a single turret. *Devotion*, however, assured me that she could see them distinctly; and I believed her. *Youth's Mag*

THE CHRISTIAN HERALD.

Vol. IV.] *Saturday, December 6, 1817.* [No 11.

(*Communicated in manuscript for the Christian Herald.*)

THE EXCELLENCE OF THE CHRISTIAN DISPENSATION,

by the Rev. Robert Hall, M. A. of Leicester, (England.)

Let us remember the dignity of the dispensation under which we live; that it is *not* the institution of *man*, but the wise and gracious plan of God, to make us happy. With this view he raised up the people of the Jews, kept them distinct from all others, and gave them such a portion of knowledge as might, in due time, prepare for the display of the Gospel. With this view, a succession of priests was kept up, the eye of prophecy was enlightened, and the hand of Omnipotence stretched forth. After thus preparing the way, our great Redeemer himself appeared upon earth; lived in humiliation and sorrow, and died in agony and disgrace. During the time of his personal ministry, he had every attestation of Deity in his favour, and the power of God was often exerted in a most signal manner. After his ascension, a larger measure of knowledge and power was given to his disciples than had been afforded them before. They asserted his character, and affirmed that he had risen from the dead, in the very place in which he had been crucified. They were endued with a miraculous skill in tongues, for the very purpose of spreading the Gospel through the different parts of the world: and with what success they did it, and how, in the face of danger and of death, they maintained their cause, whilst many of them perished in their sufferings, is well known, and will draw tears of admiration and gratitude from all succeeding ages. When we see the Saviour descending from Heaven as a witness for God, and behold his sufferings and death, we cannot help being astonished at so stupendous a scene, and inquiring into the purpose it was intended to accomplish. One, among many other great ends which are answered by it, is the removing the ignorance and error in which we are by nature involved, and giving us the knowledge of God and our true happiness. If there be a moral governor of the world, it must be of great importance to know upon what terms we stand with him, and what expectations we may form from him. A sober reflecting man could scarcely feel himself at ease, till he has attained to some certainty in points of so much consequence; and yet how little information we can derive from reason in inquiries of this nature, may be seen from the experience of past ages, and those the most enlightened and refined; who, after all their researches, have not been able to come to any agreement, or to gain any satisfaction. We may discover by the light of nature the existence of a being who is possessed of all possible perfection. The works of God sufficiently display his wisdom, power, and goodness; but with respect to the application of these in any particular instance, it leaves us entirely at a loss. We have no measure which we can apply to the opera-

tions of an infinite mind: and, therefore, though we may be assured the Divine Being possesses all the attributes which compose supreme excellence, it is impossible for us to say in particular instances what path of conduct may best consist with those perfections in their most extensive operation. Indeed, to discover, not only the leading attributes of the divine nature, but to be acquainted before hand with every direction they will take, would be fully to comprehend the most High. When, therefore, without the aid of revelation, we attempt to foretell the dispensations of the Almighty, we are lost in amaze, and are obliged to rest in vague and uncertain conjectures. This holds true more especially when applied to the conduct of Providence with respect to only a small part of creation. In this case our uncertainty is doubled, since we know that all the works of God form one vast system, and that the regulation of the parts must be subservient to the administration of the whole. But this situation is ours. Confined to a point in our existence, and limited in our ideas, we cannot tell what relation we bear to other beings, or how it may seem fit to Divine Providence to dispose of us in relation to those higher and more ultimate designs which are continually carrying on. Our meaning may be illustrated by the following instance. It is certain that the Divine Being is in the greatest degree compassionate and good; but if a number of creatures render themselves unhappy by a wilful rebellion against him, a singular instance would arise. It would be impossible to say whether the exercise of compassion *here* would best comport with the highest goodness and the greatest happiness in the general administration of Providence, because no one could trace every relation which the parts bear to the whole. This you will perceive is a case entirely to the point, for disorder *has* entered into the world. It is evident things are turned out of their natural and original channel, that they are not what they *have* been, nor what they *ought* to be. Men have corrupted their way. A change so singular in the creation, a situation so striking, and so little to be apprehended under the government of a holy and perfect being, naturally leads us to look for a revolution in the dispensations of Providence. In such a state some new and awful interposition of the divine hand might well be expected There is something at the same time in the idea of having provoked the displeasure of God, when seriously thought of, too heavy for the heart of man to bear. We cannot leave his presence, we cannot resist his power, we cannot evade his stroke. Hence mankind in all ages have had their fears awakened, and have taken a gloomy survey of a hereafter. They saw death busy around them, carrying their fellow-creatures out of their sight. Anxious and fearful for themselves, they sought for them in the dreams of poetic illusion, and followed them in the gloomy visions of unenlightened fancy. They found that life was filled with vanity and sorrow, they knew not but death would extinguish their existence, or transmit them to still greater misery. They had just light enough dimly to show them the Judge of the Universe, seat-

ed on his throne in wrath, clouded with darkness, and beset with judgments. They had no certain access to him, no acceptable worship to pay to him, no assurance that their prayers would be answered, or their sins forgiven them. They saw not the issue of things, nor could they take any lengthened view of futurity. They knew not therefore how to cherish any great hopes, to form any high and extensive plans; they were confined to the present moment, and all beyond it was covered in confusion and horror. You will not think this description overwrought if you read the first chapter of Saint Paul's Epistle to the Romans.

Herein, then, appears *the supreme excellence of the Christian dispensation.* In the midst of this darkness it rises like the sun in its strength, and all these gloomy shades melt away and are lost in the brightness of it. It no longer leaves us to the conjectures of reason, which has always erred, nor to the fluctuating opinions of men; but all it declares it confirms by the authority of God. The truths it discovers were proclaimed by the Son of God himself, who lay on the bosom of his Father from eternity, who was acquainted with all his councils, and created all his works. It raises no hopes within but what are built upon the oath and promise of him who cannot lie. In the mystery of Christ's Incarnation, who was God as well as man, in the humiliation of his life, and in his death upon the cross, we behold the most stupendous instance of compassion, whilst at the same moment the law of God received more honour than it could have done by the obedience of any, or of all his creatures. "Mercy and truth are met together, righteousness and peace have kissed each other." In this dispensation of his grace he has reached so far beyond our highest hopes that, if we love him, we may be assured that he will with it freely give us all things. Access to God is now opened at all times, and from all places; and to such as sincerely ask it, he has promised his Spirit, to teach them to pray and to help their infirmities. The sacrifice of Christ has rendered it just for him to forgive sin, and whenever we are led to repent of and forsake it, even the *righteousness* of God is declared in the pardon of it. Whilst we contemplate the Gospel, consolation pours itself in on every side, and refreshes our inmost souls. It gives us the prospect of our sins being pardoned, our prayers accepted, our very afflictions turned into blessings, and our existence prolonged to an endless duration. We see Christianity, indeed, as yet but in its infancy. It has not already reached the great ends it is intended to answer; and to which it is constantly advancing. At present it is but as a grain of mustard seed, and seems to bring forth a tender and weakly crop, but be assured it is of God's own right hand planting, and he will never suffer it to perish. It will soon stretch its branches to the river, and its shade to the ends of the earth. The weary will repose themselves under it, the hungry will partake of its fruits, and its leaves will be for the healing of the nations.

If you profess the name of Jesus, you will delight in contemplating the increase and grandeur of his kingdom, and your ex-

pectations will not deceive you. *He must reign till he hath put all Enemies under his feet.* The religion of Jesus is not the religion of one age or of one nation. It is a train of light first put in motion by God, and which will continue to move and to spread, till it has filled the whole earth with its glory. Its blessings will descend, and its influence will be felt, to the latest generations. Uninterrupted in its course, and boundless in its extent, it will not be limited by time or space. The Earth is too narrow for the display of its effects and the accomplishment of its purposes. It points forward to an Eternity. The great Redeemer will again appear on Earth, as the Judge and Ruler of it; will send forth his Angels and gather his Elect from the four winds; will abolish sin, and death, and hell, and will place the righteous for ever in the presence of his God and their God, of his Father and their Father.

If our religion be such as we have attempted briefly to describe,—"what manner of persons ought we to be in all holy conversation and godliness?" You are conscious that a mere belief of the Christian Revelation will not purify the heart, nor regulate the conduct. We may calmly assent to the most solemn and interesting truths of Christianity, and afterwards suffer them to slide out of our minds, without leaving any impression behind them. If we look back upon the usual course of our feelings, we shall find that we are more influenced by the frequent recurrence of objects, than by their weight and importance, and that *habit* has more force in forming our characters than *opinions* have. The mind naturally takes its tone from what it habitually contemplates. Hence it is that the world, by continually pressing upon our senses, and being ever open to our view, takes so wide a sway in the heart. How, think you, must we correct this influence, and by faith overcome the world, unless we habitually turn our attention to religion and eternity? Let us beseech you then to make them familiar with your minds, and mingle them with the ordinary stream of your thoughts; retiring often from the world and conversing with God and your own souls. In these solemn moments, nature and the shifting scenes of it will retire from your view, and you will be left alone with God. You will walk as in his sight, you will stand, as it were, at his tribunal. Illusions will then vanish apace, and every thing will appear in its due proportion and proper colour. You will estimate human life and the worth of it, not by fleeting and momentary sensations, but by the light of serious reflection and steady faith; you will see little in the *past* to *please*, or in the *future* to *flatter*; its feverish dreams will subside, and its enchantments be dissolved. It is much, however, if faith do not upon such occasions draw aside the veil which rests upon futurity, and cut short the interval of expectation. How often has she borne aloft the spirits of good men and given them a vision of better days and of brighter hopes? They have entered already the rest which remained for them; they have *come to an innumerable company of angels, to the spirits of the just made perfect, and to God the Judge*

of all. From these seasons of retirement and religious meditation, you will return to the active scenes of life with greater advantage. From the presence of God you will come forth with passions more composed, your thoughts better regulated, and your hearts more steady and pure. Do not imagine that the benefit of such exercises is confined to the moments that are spent in them; for as the air retains the smell, and is filled with the fragrance of leaves which have been long shed; so will these meditations leave a sweet and refreshing influence behind them.

If your religion be *genuine*, it will be often the source of the warmest and most interesting feelings. It will be a *spring* of consolation within, which will often be full and pour itself forth. If the Gospel has not taken a share in the feelings of our heart; if it has not moved the great springs of our hopes and fears, we may be assured we have never experienced its force. It is filled with such views as cannot fail to interest and transport us. Besides, if we do not *feel* the Gospel as well as *believe* it, how can it support against the overwhelming influence of what we *do* feel? The world steals upon us and engages our affections on all sides. Its prospects enrapture and its pleasures are seducing us. Will a religion which rests only upon opinion and a conviction at times extorted from us, keep us firm against those assaults, and stem the force of a torrent which never ceases to flow? This can be done only by opposing hope to hope, feeling to feeling, and pleasure to pleasure.

Perhaps one of the chief reasons why Christianity does no more purify our hearts is, that we are apt to confine it to seasons of worship, and to shut it out from the ordinary concerns of life. It is a great and fatal mistake to imagine them so separate, that we can innocently and usefully engage in the one, without any regard to the other. Our temporal affairs should never indeed be suffered to mingle with the exercises of Religion, but Religion should always regulate the conduct of our temporal affairs. And the reason of this is obvious. The world and the fashion of it are *passing away*, and our union with it will soon be dissolved, whilst the relation which we bear to God and to eternity *is ever the same*, and extends to all times and all places. The character which as Christians we sustain, is our highest character; and the hopes which, as such, we indulge are our highest hopes. It is but reasonable, it is but just, therefore, that a desire of discharging the one, and attaining the other, should sway the whole of our conduct. Perhaps you will be ready to think that this advice is impracticable; you will urge the necessity of attending to your worldly callings, which you will say cannot be carried on, unless you give them the greater part of your time and attention. Be it so. Remember we do not advise you to spend more of your *time* in Religion than in ordinary concerns. This would extinguish all human industry. But if you be sincere in your profession of religion, you will regulate your pursuits by it, and engage *no further* in any of them than is consistent with *the spirit of it*. In the

midst of all your other concerns, you will still make Religion the centre of your hopes, and the consummation of your wishes. An ordinary mechanic devotes more of his time to the labour of his hands than to any other employ; but it is not his laborious employment that interests his heart: it is his desire of procuring subsistence and of warding off the inconveniences of poverty and want.

Finally, *let each of us examine ourselves whether we be in the faith or not;* let us prove our own selves; let us not shrink from the severest test to which *Conscience* and the WORD OF GOD can put us. If we be indeed found sincere after thus searching our hearts, our faith will grow more firm and our consolations more steady. Or if it appear that we have been hitherto deceiving ourselves and being deceived (awful idea!) we shall at least have an opportunity of once more lifting up our eyes for mercy, and of reading our danger in our *sin*, and not in our punishment But if you have fled from the wrath to come, and have laid hold on eternal life, we shall rejoice in the prospect of meeting you, at the great day, when you shall have washed your robes and made them white in the blood of the Lamb. Then brought out of much tribulation, and redeemed from every nation and tongue and people, his elect shall be gathered, he shall give up the kingdom to the Father, and God shall be all in all. Alas! the voice of individual praise is weak and feeble; but how will our hearts swell with adoration and delight, when, while *we* are praising him, he shall receive from millions of beings and millions of worlds the same incense!

BRITISH AND FOREIGN BIBLE SOCIETY.

Having concluded, in the last Number, our extracts from the 13th REPORT, we now commence our selections from the *Appendix* to that document, containing many interesting details of the correspondence of the British and Foreign B. S. during the year ending in May last.

From a Capuchin Monk in the North of Germany.

May 13, 1816.

THE day before yesterday I was agreeably surprised, in my monastic retirement, by the unexpected appearance of our friend N., who entered my cell, full of joy, exclaiming, A letter from London! I seized it, and received from its contents the pleasing information, that the revered Bible Society in London had granted us a generous donation of 50*l.*, for which I beg leave to return the sincerest thanks of all pious Christians. Indeed, I was so affected by this gift, that I felt constrained publicly to announce it in our church; and fervently implored our Divine Saviour to shower down his richest blessings on these our benefactors, and to reward them, both in time and eternity, for the good they have done to us. It affords me real satisfaction to tell you, that the Bi-

ble, this truly divine book, is now read by hundreds and thousands, with devout attention and cordial joy. I may even go further; and assert, that many, with whose spiritual state I am intimately acquainted, are deeply penetrated with its sacred truths, and faithfully endeavour to regulate their life accordingly. I met lately with a remarkable instance of conversion. A man of learning, who, by the constant perusal of the works of Voltaire, Rousseau, D'Alembert, &c. had been almost entirely corrupted, both in mind and body, and lived for these 36 years past in this world, without God, without Christ, without any sense of religion, has been completely transformed into another man, by the powerfully operating grace of our Divine Saviour, and has given, in the course of the last year, the most satisfactory evidences of a genuine conversion. "By their fruits ye shall know them." He now diligently reads the Bible, to which I most earnestly called his attention; and you can scarcely conceive the joy and delight with which he accepted the Sacred Volume at my hands. This morning, another gentleman met me on horseback, and, in the public road, expressed to me the great joy which he felt in a diligent and devout perusal of the Holy Writings. I might mention many similar instances, if time did permit: let me therefore only add, that by the grace of God, I have induced many parish ministers and schoolmasters, both in town and the country, to introduce the New Testament into their congregations and schools. The consequences are not to be calculated. We shall soon be enabled to supply most of our parishes with copies of the same. Thus, you see, my respected friend, how extensively the eternal God, the kindest Father of the children of men, is spreading among us the blessings of the Gospel of his Son.

In conclusion, I request you to express, on my part, to all genuine friends of Christianity, who cleave to their God and Saviour with unshaken fidelity, and, more especially, to all the Members of the Bible Society, my Christian affection, and my best wishes for their prosperity; and earnestly recommend both myself and my people to an interest in their prayers; as I also, with my friends, daily, and affectionately, remember you all.

From the Rev. J. Gossner, of Munich. October 20, 1816.

It is impossible to describe the benefits that have resulted from the diffusion of the Holy Scriptures, the words of eternal life. Of my first edition of the New Testament of 10,000 copies, there is not one remaining; and, of the second, which left the press last July, the greater part has already been disposed of, not only in all parts of this kingdom, but also in countries beyond it. I receive numerous letters from every quarter, giving me the most gratifying accounts of the joy which the appearance of this Holy Book has produced. Old men, who had never learned to read, are now desirous to learn, that they, in their advanced age, may find consolation in the perusal of the Holy Writings. There are men of different religious persuasions and countries, who have left

this world, and entered into eternity, instructed, enlightened, and sanctified, by the word of truth, contained in the Holy Scriptures, which were left for their perusal in the hospital.

The Crown Prince, to whom I requested permission to dedicate my second edition, granted it *very readily*, and signified, that in my endeavours to disseminate the word of God, he recognized *with pleasure* the true spirit of Christianity. When I sent him a copy of my second edition, with the Dedication, he sent me a letter, by return of post, written by himself, of which the following is a transcript:

"I have had the pleasure to receive your obliging letter, together with a copy of the last edition of your New Testament. If every steady friend of the Christian religion feels it his duty to promote, by all the means in his power, the general dissemination of the word of God, and, consequently, the knowledge of true Christianity, how sacred ought such an undertaking to appear in the eyes of Princes! How welcome to them every measure that may tend to promote, in the speediest and most effectual manner, the attainment of so exalted an object! Considered in this point of view, your endeavours to promote the knowledge of the Christian religion, by means of your New Testament, meets *my unqualified approbation;* and as an acknowledgment of my gratitude for the transmission of a copy of it to me, I beg your acceptance of *a gold medal*, as a pledge of the sincerity of the sentiments with which

I remain your's,

LEWIS, Crown Prince."

October 5, 1816.

From the same. Munich, January 15, 1817.

My third edition meets with such a demand, that since the beginning of December, more than 4000 copies have been disposed of. Thus, I have not 1000 copies left of the whole edition. On this account, a fourth is printing with all possible speed, and will soon be finished, as the types are standing, and four presses in activity.

From Letters addressed to a Roman Catholic Clergyman, by a Clergyman of the same Church. February 20, 1817.

To the glory of God, we are constrained to say, that many read the word of God with joy, and derive from it, according to the measure of their understanding, comfort and encouragement, so as to excite others, both in and out of our parish, to emulation. Several heads of families have declared, that they could not now live without the Gospel. People come from neighbouring towns and villages, to fetch New Testaments; and we confidently hope, that the word of God will, at last, leaven the whole lump.

The following anecdote may serve to illustrate its effect:

About three months ago, a man, whose name is *Antony S.*, came from a neighbouring parish, on a visit to a family here, where a pious young woman of twenty, named *Francisca*, used to

read the New Testament to the rest. Antony listened also, but laughed, and derided it. After some time, he paid another visit; heard again, but scoffed and blasphemed, particularly at the passage, John iii. 16. Perceiving that the young reader rose much grieved, and shut up the book, he said, "I beg your pardon, I did not mean to offend you; but I do not believe either in this Book, or in the Priest's; the whole is a lie," &c. (Isa. lix. 20.) Francisca answered, in a solemn tone, "You do not offend me, but God; whoever offends this Book, offends God himself; for, it is the word of God. But that you may not sin still more grievously, I will go away," (Matt. vii. 6.) She took the New Testament, went into her closet, full of sorrow, wept, and prayed, "Lord, lay it not to his charge, but graciously open his eyes." Antony went away, but could not get the New Testament out of his mind, either by day or by night. Once, awaking out of a dream, it suddenly struck like lightning into his soul: "What have I done? I have uttered blasphemies against the word of God!" His conscience was roused; he had no rest, and determined to return, beg pardon, and recant. This he did, the very next Saturday. The first person whom he met, was Francisca, whom he asked, whether she still had the New Testament; "Yes," answered she, "but not for you." Antony, the man who had formerly been so hardened, now began, in the most affecting manner, with tears, to ask pardon for his profaneness, and told her how the Lord had convinced him of his sin. Francisca gave him her New Testament, in which he read for days together. Soon after he came as a heavy laden sinner to us; and that very passage which he had ridiculed, became the balm to his wounds, and the solace of his troubled heart.

Yesterday, Shrove Tuesday, (February 18, 1817,) the Dean preached a sermon, exhorting to repentance, in which he recommended the Scriptures very zealously. A great number of people were assembled. We had taken 82 New Testaments with us, which were disposed of in a quarter of an hour, after the sermon was over. We might have distributed double the number. In the same place, 200 copies had been previously distributed.

From the Rev. Professor Leander Van Ess.

Marburg, August 25, 1816.

I SEND you a few copies of my revised edition of the New Testament, in duodecimo. The second, upon larger types, will soon leave the press; and the third edition will follow afterwards. The Four Archiepiscopal and Episcopal Sanctions of my New Testament, greatly promote the desire after it, and smooth the way for their dissemination.

I have received several letters from Lower Hesse, with requests for Bibles, even from formerly opulent familes of the military, who did not much regard the Bible before, but are now desirous, in their poverty and distress, of seeking instruction, consolation, and support, in the word of God.

In the kingdom of God, no time is to be lost in the spreading of his holy word. We must fly like messengers from heaven, to proclaim among all nations the glorious and eternal Gospel. I am hurried on to it night and day. The gloomy clouds begin already to gather, to overwhelm us with their darkness; we must endeavour to prevent the night from coming upon us; but our work will then require more labour, and the faithful will have great combats to encounter. In the back ground of time, famine, misery, and war, are already preparing fresh judgments of God upon the world and nations. May the Lord of grace and mercy inspire the hearts of the distinguished Members of your Committee with generosity and Christian benevolence, to do that which is his will, and tends to glorify him. I will, although unworthy, be the conscientious instrument of faithfully administering, as far as lies in my power, with the assistance of God, whatever, under his guidance, your Society may think proper to intrust me with. The Father of mercy, and the God of consolation, is able to do more than "we can ask or think:"—his will be done!

I have laid, with frankness, before the King of Prussia, the following view, by no means exaggerated, of the great want of Bibles among the Catholics in his States:

1. There are many—very many Catholic Priests, who, very probably, have not a whole Bible in their possession, either in Latin or German, and do not even possess a German New Testament.

2. Among Schoolmasters, hardly one in 500 has a German Bible, and hardly one in 200 possesses a New Testament.

3. Among Laymen, scarcely one in 1000 is in possession of the New Testament, much less, of a whole Bible.

MISSIONARY INTELLIGENCE.

Extracts from the Journal of Rev. H. Townley, dated Calcutta, Sept. 7. 1817.—We arrived at Calcutta, after one of the most pleasant and prosperous voyages from England perhaps ever experienced; and here we found a number of pious and truly kind Christian friends of all denominations, whose hearts were inclined towards us, and who gave us a most hospitable reception; and for the encouragement of future Missionaries, and the excitement of our gratitude, we feel constrained to note down, that *not one good thing hath failed, of all which the Lord our God hath spoken;* and especially has the promise, that he who leaveth father or mother, &c. for the sake of Christ, shall find a hundredfold fathers and mothers, and brothers and sisters, &c. been versified in our experience.

Soon after our arrival, Brother May came down from Chinsurah to see us, and we rejoiced to see him in health, and to learn that his schools were flourishing.

12.—Brother May, Keith, and myself, met together, and, after looking up to Him who alone can impart that wisdom which is profitable to direct, and carefully re-perusing the instructions re-

ceived previous to our departure, deliberated upon various points connected with our mission.

17.—Heard *Sebuk Ram*, one of the native converts, expound the sacred Scriptures to a small number of natives, at the house of an European connected with the Baptist congregation. It was truly gratifying to witness the animation with which he sang and proclaimed the praises of our blessed Redeemer. His singing was calculated to chide the lifelessness of many who have enjoyed tenfold his advantages. I could not but long for the day when I also should be able to address the poor infatuated Bengallese upon those points which belong to their eternal peace.

Oct. 5.—I visited Serampore in company with Brother May, (Brother Keith had visited it on a previous occasion,) found the brethren well, and busily employed in carrying on the great and glorious work in which they are embarked. A Mr. Harle (an European, who had acted for some years as clerk in a mercantile house of this city) accompanied us to Serampore, and then went forward to his residence at Chinsurah. He is a young man who has just come forward with expressions of ardent desires to be employed as a labourer in our divine Lord's extensive veneyard. Brother May is well acquainted with him, and purposes writing to you fully concerning him, and recommending him to be taken under your patronage; in which recommendation I fully concur.

Oct. 6.—Preached twice at Chinsurah to a respectable and attentive congregation.

7.—Visited with much gratification Brother May's central school; and afterwards witnessed the pleasing scene of rewarding the head boys of the respective schools, and paying the teachers, all of whom assemble together at Chinsurah quarterly for the purpose.

20.—A cordial union subsists between us and the Baptist brethren here. We have preached repeatedly for them in the chapel, and they have conveyed us to the fort several times to preach for them there. We have obtained advice from Dr. Carey, and Bengalee Scriptures and Tracts from Serampore; and any thing which might by possibility have had a tendency to interrupt our harmony is taken out of the way. May we have grace given us never to give any just cause of offence to these men of God, whose example of deadness to the world and zeal for their Redeemer's cause, we wish to copy, and whose good opinion we highly prize.

22.—A native of the name of *Ram Mohon Roy* paid me a visit at breakfast-time, being introduced by our Baptist brother, Lawson. He is a very interesting character, a man of high *caste*, deep learning, large property, noble appearance, great influence, and very amiable manners. He has been so far enlightened as to see the folly and wickedness of idolatry, and has published several pamphlets on the subject, an assortment of which I am collecting: we cherish much hope concerning him; and perceiving in what a remarkable degree he has been enlightened to see the absurdity of idolatry, we hope and pray that this twilight of knowledge may prove the harbinger of eternal day to his soul.

JUVENILE DEPARTMENT.

THE INTERESTING INQUIRY,

Whose art thou? and whither goest thou?

Genesis xxxii. 17.

Every object around us is designed to teach us wisdom. The starry firmament, the terrestrial globe, the extensive ocean, the revolutions of the planets, the succession of the seasons, are all so many pages of important instruction. But the Holy Scriptures contain a rich collection of truths of present and eternal moment. How interesting are its narrations! How consoling its promises! How alluring its invitations! How terrible its warnings! How striking its questions! Of the latter description is the motto at the head of this paper; which, if seriously examined, will be found to induce a train of weighty reflections.

"*Whose art thou?*" The character of every individual is decided before God. We belong either to Christ or to the world.

"No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other; ye cannot serve God and Mammon." These two divide the world. No one can be *neutral*, for he that "is the friend of the world is the enemy of God."

We may know what master we serve by the conduct we manifest. "His servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness." It is the fruit that evidences the nature of the tree, and it is the conduct that discovers the kind of service in which we are engaged. My reader, you have only to ask yourself these questions: "Do I love God supremely, and have I given up myself to him? Are the blessed Scriptures my study and delight? Is sin my grief and burden, and holiness my earnest desire? Is the bias of my soul towards heavenly things? Then you may rejoice that you are the Lord's, that He is your Father, and you are His child; but if the world has the chief place in your affections; if you live without prayer, and feel no abiding concern for your eternal salvation; if you love worldly pleasures and trifling company, then you are of the world, the servant of sin; and as such can expect no other wages than that what sin bestows, the wages of eternal death.

"*Whither goest thou?*" Having ascertained your true character, and to whom you belong, you may know whither you are going. The thought is serious, that you are actually journeying to endless happiness or misery. The way of life and the way of death are set before us.

> "Broad is the road that leads to death,
> And thousands walk together there;
> But wisdom shows a narrower path,
> With here and there a traveller."

Those who are found in the heavenly road have their hearts, their pursuits, and their aims, on sacred things. They have renounced the world for Jesus; and their answer to all inquirers is, "We are journeying to the place of which the Lord hath said, I

will give it you—hinder us not." But, alas! the servants of sin are journeying to hell! Infatuated souls! Lovers of pleasure more than of God. They choose the pleasures of sin for a season,

> And venture everlasting pain,
> To gain some airy good.

Man is constantly advancing towards the place of his final destination. There is no pause in time. Every rolling year, every month, every day, every hour, is hurrying us on to eternity. Perhaps, my dear young friend, you may never see another birthday; and youthful as you are, may soon be called into the presence of God, the Judge of all. Art thou prepared? "Whose art thou, and whither goest thou?" Let this inquiry be received with that attention which its importance demands, and never rest till you can answer it satisfactorily. Such inquiries have often been attended with real benefit. A company of friends dining together, one of the party observed, "It is a question whether we shall all go to heaven or not." This produced instant reflection: one thought, if any of this company should go to hell, it is I; and so thought a second and a third, and through the divine blessing the question proved instrumental in the conversion of many of the party, and even of some of the servants that waited at the table.

"Whose art thou, and whither goest thou?" Do not, I beseech you, put off the inquiry. Promptitude is no where more commendable than in religion. Death, judgment, and eternity, the invitations of the Gospel, the groans of accursed spirits, the raptures of immortal bliss, the mortality of the human race, all unite to enforce the exhortation, "Seek ye the Lord while he may be found" "The time of youth," (says a plain but impressive writer,) "is the time of salvation; it is the acceptable time, thy summer, thy harvest time." An Italian poet represents a young man rich and powerful, conversing with Death, who, in the habit of a mower, and with his scythe in his hand, was cutting down the human race. "Wilt thou not spare any man's person?" said the young man. "I spare none," said Death. Rise then, dear readers, the Saviour calls you. Oh do not look disdainfully upon him that bled and died, but accept His mercy and adore His grace, lest, lingering from year to year, you should at length be cut off in your sins, and on your dying bed exclaim with Cæsar Borgeas, "When I was in health I provided for every thing but death; now I must die, and for death am unprovided."

SUNDAY SCHOOL ASSOCIATION OF NEW-BRUNSWICK, N. J.

The benevolent solicitude which has been manifested in a remarkable degree for some years past, in several parts of Christendom, to improve the education of the indigent classes of society, is a peculiar feature of the present period of Christianity. We are gratified by receiving any communications tending to illustrate the history of charitable exertions of a social character, made in this country for the promotion of that object; and especially of such

as chiefly aim at religious and moral instruction. Many facts have lately been made public, which prove these beneficent undertakings to have been neither so rare, nor of so recent an origin on this side of the Atlantic, as has been generally supposed. It is worthy of observation, that in almost every instance institutions of this kind among us have owed their existence to females, and that *they* have generally been the most active, persevering, and useful labourers in this field of Christian enterprise.

The following *Report* of the Managers of the Female Sunday School Association in New-Brunswick, in the state of New-Jersey, will doubtless be read with much interest.

LADIES,

Conforming to what we conceive to be a duty at this time, we shall attempt to present you with a short sketch of the origin, progress, and present state of the Sunday School under the superintendence of the young ladies belonging to the Presbyterian Church in this city.

It may not be deemed uninteresting to turn back our recollection to the first attempts made by the young ladies of our congregation to render more comfortable a certain number of poor and destitute children, and to improve their morals.

An Association consisting of fifteen young ladies was formed nearly twenty years ago, (in 1798,) each one of whom was at the expense of clothing one female child chosen by herself. A diligent and capable female was engaged, and paid as their instructress; and this establishment was continued without interruption until her death, which took place in 1806, a term of eight years. It was then suspended from want of a teacher. The children of this charge regularly attended the service of the church, and were assembled in the afternoon at the school-room for religious instruction, when one or more of the ladies always attended to conduct the exercises. The orderly decent deportment and reasonable improvement of the scholars, generally, was such as to prove highly gratifying to all concerned, and there is a well grounded belief that a foundation was then laid in many instances for future respectability and usefulness in life.

In the year 1811 a *Sunday School* was established on a more comprehensive plan by the inhabitants at large. An approved master was then procured to instruct the boys, and a female to take charge of the girls. About 200 children were admitted. These were regularly conducted to church by their instructors. They also assembled in the afternoon at their respective school-rooms for the purpose of receiving instruction from the ladies and gentlemen who attended for that purpose. The good effects resulting from these establishments were too manifest to escape the notice of the most unobserving. The little idle ragged vagrants who were in the habit of spending the Sabbath in the streets and highways, were then collected in decent garbs for moral and religious instruction.

The manifest improvement in the general appearance and deportment, as well as in literary and religious knowledge, was such as to afford to every feeling mind the highest gratification, and the fullest conviction of the benefits likely to ensue to the most helpless members of the community from these benevolent exertions. This Institution continued to flourish until its most efficient promoters were numbered with the dead. It then languished for a season, but was again revived by a number of pious young gentlemen, who became the instructors themselves, and continued their labours until the close of the year 1815, when it was discontinued for a short time.

On the 8th of December, 1816, it was again revived, though on a different footing, by the ladies of this Association only, and has by them been zealously and regularly attended to until this time. We have now on our books the names of *eighty* scholars. The greater part of these are regular in their attendance on the means of instruction. Many of them have made uncommon progress, and most of them a respectable advancement in literary and religious knowledge.

Such, ladies, is a brief statement of our attempts to benefit a very interesting and helpless portion of the community.

We may with propriety congratulate you on the success of your labours of love. Your zeal, industry, and intelligence in the discharge of the duties you have taken upon yourselves, leave little room for exhortation to continue in the way on which you have entered. The consoling reflection that you have faithfully endeavoured to instil into the young minds of the most helpless and destitute of our fellow beings those principles which may be the means of rendering them useful and respectable members of society, will prove an ample reward.

New-Brunswick, Nov. 5, 1817.

HYMN

Sung by the Children of the St. George's East Methodist Sunday School (England.)

FATHER! unseen by mortal eyes,
Eternal Lord of earth and skies!
Thy name we bless, thine aid implore,
And, prostrate at thy feet, adore.

From vice and ignorance away
Thy mercy calls, and we obey;
Gladly from sure destruction flee,
To know, and love, and worship Thee.

Yet how shall babes approach thy throne,
And all their wants to Thee make known?
Though short our words and voices fail,
Jesus is there, and knows them all.

He deign'd to be a child below,
And died to rescue us from woe;
His hands were open to caress,
His lips the little ones to bless.

By his command thy servants came,
Like brands, to pluck us from the flame;
And teach us in our youthful days,
To read thy word, and sing thy praise.

Beneath thy never-failing care,
Protect our souls from Satan's snare
Through life, O Lord, be ever nigh,
And save, Oh! save us, when we die.

Prolong our benefactors' days
'Till every child shall shout thy praise;
'Till the wide world thy sway shall own,
And bow to thee, the Lord, alone!

Extract of a letter just received by Divie Bethune, Esq. from the Rev. Robert Morrison, dated CANTON, China, June 20, 1817.

MY DEAR SIR—On the 26th of May I received your letter by Capt. Miller, with 176 dollars, subscribed by the American Christians towards translating, printing, and distributing the Scriptures in Chinese. Please to acknowledge to the subscribers the receipt of this money, and offer respectful thanks to them in the name of the benevolent and pious object which they assist in furthering.

I am just now engaged in writing to the Governor of Canton for your Consul, on account of an atrocious massacre of five Americans on board one of your ships lying in the roads. [The ship Wabash, of Baltimore.]

AMERICAN BIBLE SOCIETY.

The Treasurer of the American Bible Society has acknowledged the receipt of the following contributions in November: viz. *thirty dollars* each, to constitute the following ministers *members for life*:—Rev. Joseph Harvey, by the females of the town of Goshen, Conn.; Rev. John M'Dowell, by several gentlemen of the congregation of the Presbyterian church in Elizabethtown, N. J.; Rev. Joel Baker, by the Charitable Society of Granville, Middle Parish, Vt.; Rev. Eliphalet Coleman, by the ladies of Hampden, Conn.; Rev. Sylvester Selden, by the Female Bible Society in Westbrook, in the town of Saybrook, Conn.; Rev. John L. Abbott, by the young misses of the North Society in Salem, Mass.; Rev. S. B. Balch, by the ladies of the Presbyterian Church of Georgetown, District of Columbia; Rev. Thomas B. Balch, by the same; Rev. Caleb Burge, by the Female Cent Society in Brattleborough, Vt.; Rev. Bezaleel Howard, by the ladies of Springfield, Mass.; Rev. Samuel Osgood, by the same; Rev. Nathaniel Dwight, by the Colchester Female Bible Society, Conn.; Rev. Matthew Harrison, by the Auxiliary Bible Society of the towns of Preble and Tully, N. Y.; Rev. Stephen Fenn, by the Female Bible Society of Harpersfield, N. Y.; Rev. Eliphalet Gillet, by the ladies of Hallowell, District of Maine; Rev. John Ford, by the Female Evangelical Society of Persippany, N J; and 30 dollars from Charles Tappan of Boston, as a member for life: also, 30 dollars from the Auxiliary Bible Society of Wilkesbarre, Penn.; 6 dollars from the Female Bible Society of Westbrook, Conn. as a donation; 500 dollars from the New-York Female Auxiliary Bible Society; 6 dollars from the ladies of Springfield, Mass.; 400 dollars from the Vermont Bible Society; 15 dollars 80 cts. from the Colchester Female Auxiliary Bible Society; 150 dollars from the Bible Society of Jefferson County, Va. of which 50 dollars for Bibles; 30 dollars from the Female Cent Society of Griswold, Conn.; 40 dollars from the Auxiliary Bible Society of William and Mary, and St. Andrew, parishes, Md.; 10 dollars from Samuel Wood, New-York; and 400 dollars collected in this city by Garret Cozine, for annual subscriptions.

DONATIONS TO THE BIBLICAL LIBRARY.

By Mr. Daniel D. Arden,—A Welsh Bible, with the Book of Common Prayer, and the Psalms in metre, 8vo. London, 1718.

By the Rev. John Owen,—The History of the Origin and first ten years of the British and Foreign Bible Society, 2 vols. crown octavo, London, 1816, splendidly bound.

NEW AUXILIARIES TO THE AMERICAN BIBLE SOCIETY.

The Female B. S. of Harpersfield, N. Y. formed in October, 1817; Mrs. Catharine M'Intyre, Secretary.

The Auxiliary B. S. of the towns of Preble and Tully, N. Y.

The Aux. B. S. of William and Mary, and St. Andrew, parishes, Md. instituted in November last. Rev. John Brady, President; M. C. Jones, Secretary; Robert Hammet, Treasurer.

The B. S. of the young men of Pittsburgh, Pa. recently formed.

These make the number of Auxiliaries known, 122.

THE CHRISTIAN HERALD.

VOL. IV.] *Saturday, December* 13, 1817. [No. 12.

REVIVAL IN THE HIGHLANDS OF SCOTLAND

Extract of a Letter from a Minister, who witnessed it, to a Friend.

MY DEAR SIR,

Having been up the country during most of last month, and being at that time a week in Glenlyon, I am now able to give a short account of the great revival of religion which has taken place in that highly favoured part of the Highlands. The great desire evinced to hear the glad tidings of salvation, by the people in general, surpasses every thing of the kind I ever witnessed. To inform any person, who may fall in the way, that a sermon is to be preached at such a place and hour, the report flies, like the fiery cross of old, in all directions, on both sides of the river, to the distance of many miles, and old and young are at the place fixed on, a long while before the hour appointed.

Mr. K. of Aberfeldy, by his prudence, excessive and disinterested labours, and the remarkable success attending them, has gained the esteem and confidence of the people in Glenlyon. To introduce me, therefore, to them, he preached there in the open air, cold as the day was, on the Sabbath before I went thither, and intimated a sermon for me on Monday evening, at Invervar, and continued to labour with me during the week.

On my arrival at Invervar, the largest dwelling-house in the hamlet was immediately cleared, and temporary forms were placed closely in order: but long before the hour appointed for sermon the house was completely filled, and men, women, and children were seen coming in crowds, with hasty steps, from all quarters of the long glen. As we could not, like Mr. K., once before, preach at night by candle light, in the open air, the people applied for a large meal mill which was near, and though busy at work, it was instantly stopped to give place to the bread of immortal life. When the broad two-leaved door was thrown open, by the eagerness of the people to gain admission, the press was so violent, that we feared what might be the consequences: a vast number, for want of room, stood contentedly before the door, beaten by the high wind and pierced by the cold. The most of those within were standing; and when we, with some difficulty, got entrance, nothing could be seen around the rough machinery, and on the area of the mill, but human faces. In a Glen so narrow, and in many places of it where the inhabitants live at so great a distance from one another, it would astonish a stranger whence so many human beings came: I was so wedged in where I stood, that some of those behind had their chins placed almost on my shoulders. A young woman, who was very near, wept bitterly and aloud all the time, which would have been exceedingly disagreeable to me, had I not known the cause of her grief. Though

we both spoke long, young and old heard with the most earnest and solemn attention. The solemnity of their countenances methinks is yet imprinted on my mind. Had Paul been there, and continued his speech till midnight, I am certain there would not have been any *Eutychus* asleep among them.

It was 10 o'clock when we dismissed, and many of our hearers were then above five miles from their homes, and some of them had to wade through the rapid river, which runs down the middle of the Glen. But great distance, high wind and rain, dark nights, bad roads, flooded streams, snow, and even mountains covered with snow, cannot easily deter these people from hearing the glorious gospel of the blessed God: they do not consult their own ease or safety, nor regard walking several miles in the night, in face of wind and rain, to a place where a sermon had been appointed, when sinking to the ancles at every step in mire. I said to one of those who walked along with us, 'this road is very bad.' 'Trifling matters of a worldly nature at times, Sir, give as much concern,' was the pithy and significant reply made.

Having, on the first evening I reached the Glen, appointed sermon for the next day, at one o'clock, P. M. three miles farther up, on the south side of the river, we had scarcely finished breakfast in the morning, when told, unless we repaired instantly to the boat, we could not cross the water that day. The streams being in torrents, rushing down the face of the stupendous hills and rocks, on both sides of the Glen, and the river in many places already overflowing its banks. Of the many who wished to accompany us, none ventured into the little crazy boat but Mr. K., myself, and the man who ferried us over. Some of the people, in going round by the only bridge on the river in the Glen, had to walk eight or nine miles, and to return home again the same way; others, at the risk of their lives, crossed on horseback, at a place where the river divides itself into two branches. Being an eye-witness to this, and seeing the people moving from all quarters towards the place of meeting, with such apparent desire, to hear the gospel of salvation, I never had so deep a sense of my unworthiness and unfitness to declare it.—I really felt as treading on holy ground. We were requested to preach in the evening at Inverwick, which was four miles at least still farther up, that those who had to remain at home might have an opportunity of attending; but the greater part of our hearers through the day attended us there also. The fact is, that being so much exposed to the stormy weather, and preaching so often, we were both quite wearied before we left Glenlyon; but the people were not, for they earnestly pressed one of us to remain longer with them.

They kept Mr. K. once three weeks, labouring hard every day. His health at last began to yield. Many of them, I trust, will be to him for a crown of joy and rejoicing in the great day. Some of his hearers at Aberfeldy followed him at different times to Glenlyon (the distance being above 14 miles) and there two of them were led to believe the gospel, which they heard from the

same person so frequently at home.—How wonderful are the ways of the Lord!

There are about a hundred persons in Glenlyon itself, who have been awakened since the beginning of last harvest. Some of these are children from the age of 7 to 14. Many, both old and young, have now found peace to their distressed minds, through a crucified Saviour, and adorn their Christian profession by their circumspect conduct: others are labouring still under the deepest sense of guilt and the most pungent grief; and not a few from time to time wonderfully and seriously impressed.

A few, who had at first made a sport of the fears of their neighbours, and even called the sincerity of their tears in question, heard the gospel, and they were soon convinced of the reality of both. The work of the Lord has gained so extensive and firm a footing now among them, that gainsayers are ashamed to avow their sentiments; and the people in general acknowledge, that a complete change of heart, by the influence of the Holy Spirit, is absolutely necessary before any one can be saved. Many indeed candidly confess, though they can distinguish truth in its grand leading doctrines from error, that no saving change has yet taken place on themselves; they say that their hearts are too hard and indifferent to divine things to be changed.

These people, before the present revival, exhibited a faint show of the form of Godliness, but as believers among them can well testify they were to a high degree prejudiced against its real power. But little or nothing has been said by them against the gospel or its blessed effects, since one Sabbath, that Mr. M'G: of ——, preached in the chapel of Inverwick. Like a good soldier of Jesus Christ, he on that day spoke plainly and pointedly to them, and many believed to the saving of their souls: and as all had the fullest confidence in the piety and ability of the preacher, prejudices seem from that date to be wholly removed: at any rate every thing like persecution is entirely chased from the place, and those who are seriously impressed are in the kindest manner treated by worldly men. Parents seem to rejoice when their children are concerned about their everlasting welfare; and masters have allowed their servants to remit their work for days, during their distress of mind, that they might read the scriptures, with which they are well supplied, and to which they resort for consolation. Those who are not constrained to do good by the love of God, are either restrained from much evil by solemn awe, or a sense of shame before men.

Last Christmas, New Year's Day, and Hansel Monday, their usual famous days for sport, madness, and superstition, were entirely overlooked throughout a Glen of 28 miles in length, and by a population that may amount to 6 or 700. A number of the young people having been invited sometime since to attend a wedding in Rannach, and finding on their arrival, there was piping, fiddling, and dancing, they sat in a room by themselves conversing about profitable subjects.

All with whom I met distressed in mind were modest, teachable, and suppressed their agitated feelings as long and as much as they could; and those who have obtained peace are attending diligently to the duties of their respective callings, reading the scriptures, and are I hope making rapid progress in knowledge. It is indeed possible, that some of those who have been awakened may deceive others and also themselves; but among a people so naturally sharp, active, and intelligent, and who have their minds so much led to divine things, we have every reason to believe that the Lord will raise up many of them to praise his name, whose convictions may not appear so pungent as those of some whom we have seen. But laying aside all conjectures as to the result of the present revival, in its different bearings, we most thankfully give the glory to God for what he has already done. The powerful work of his hand is conspicuously displayed in Glenlyon.

The great fertilizing shower is now pouring down copiously on Fortingall, and the first heavy drops of it have begun to fall on Breadalbane. In all quarters of these places, there is a great desire to hear the gospel. Many are inquiring after truth—many are seriously impressed, and some of late gave decided proof of their being made new creatures. The pious Mr F's unwearied exertions to do good, both in public and private, are eminently countenanced; and the people of Glenlyon, crossing the high snowy mountains so often to hear him at L, have truly provoked those on both sides of Loch Tay to jealousy. P. M.

Extracts from the Appendix to the 13th. Report, of the British and Foreign Bible Society.

(*Continued.*)

From the Rev. Leander Van Ess. August 29, 1816.

I am solicited by multitudes who hunger and thirst after the word of God I could easily dispose of above 30,000 copies of my New Testament among Catholics, and of several thousands of Luther's Bible among Protestants, particularly those with a large print. I have no more Bibles of Luther's version left; all the store in hand, consists of a few hundred New Testaments; and I am truly concerned for the people who crowd around my house for Bibles, as well as for those who overwhelm me with written applications, My heart is almost broken at being obliged to send them away empty. May your noble Society not slacken in its generous efforts, but continue to do good and to work while it is yet day, before the night sets in! May your Society continually hear the voice of multitudes offering up thanks for the peace and consolation which they have found in the word of God! Let it attend to the supplications of thousands still hungering after the heavenly manna; and may the God of mercy, who never leaves unrewarded those who dispense only a cup of cold water to the thirsty, incline your hearts to relieve these spiritual necessities! May the words of the Gospel—" But when he saw the multitude, he was moved with compassion on them, because they fainted, and were scattered a-

broad as sheep having no shepherd:"—"the harvest truly is great"—make a deep impression on all the honoured Members of your Society!—May that astonishing love of Christ, which constrained him to sacrifice his life, and shed his blood, for the fallen children of man, imbue your minds with feelings of the tenderest sympathy and benevolence; and may you hear repeated from Heaven these words: "All this ye have done unto me."

From the same. November 25, 1816.

I THANK the Father of our Lord Jesus Christ for having, through him, heard my prayer, and strengthened my confidence, by the gift of 500*l* sterling, which the magnanimous Bible Society in London has intrusted to me, for promoting the distribution of the New Testament. My delight was inexpressibly great, when I was informed of it, as I am thereby enabled to satisfy the cravings after his word, which my exhausted funds had till now forbidden. Thus, I can continue my labour, in the cause of the Lord, with cheerfulness and energy, by giving this precious word to those who seek salvation and spiritual comfort from the inexhaustible Fountain of Life. Be pleased, my honoured brother, to convey to your Bible Society my warmest thanks.

In the Grand Duchy of Westphalia, more than 2000 New Testaments had been distributed in schools. I visited several of them, and found that the happiest effects had resulted from their introduction. When I examined the children in the New Testament, I observed, with pleasure, their countenances brightening; and their answers proved that they knew a great deal of it. Many of the ministers and schoolmasters assured me, that, since the introduction of the New Testament, a great alteration had taken place in the minds and manners of the pupils, which they show by their orderly behaviour, obedience to their instructors, and in their religious and moral conduct. They often correct each other's faults, by quoting suitable passages from the New Testament. A similar change for the better is perceptible in the houses of many parents, to whom the children read, on the evenings of Sundays and holidays, some portion of the Testament. Thus, out of the mouth of babes, the Lord has ordained praise. According to what I learned from many ministers, the introduction of the New Testament in schools, has created a desire after it among people in general; and the fruits of it, in a godly and religious life, are already apparent. In proof of it, I was solicited, on all sides, for New Testaments. From the failure of the harvest, the poverty is so great, that every penny goes to procure the necessaries of life.

The Catholics in general, and their young and more enlightened clergy, are in all parts extremely clamorous after the Bible, and seem sensible of their right to possess it; so much so, that a clergyman lately informed me, on an attempt being made in his neighbourhood to take away the New Testament from the children at the schools, in consequence of the interdiction of the Vicar General, they and their parents so resisted it, that the attempt was finally abandoned, and they were left in possession of it. The spiri-

al want of the consolations of the word of God, which comes from heaven, and leads to it, has awakened too great a desire in the minds of the people after it, particularly at this time of general distress, to be stifled by the mandates of men, let them do what they will; it carries such sway, that it bears down every obstacle till it is gratified.

From a Catholic Gentleman on the borders of Switzerland.

December 18, 1816.

The seed is now sown in a kindly soil; and God will give the increase. A growth in divine knowledge, and in faith and love to Jesus Christ, is already visible among thousands.

A desire after the heavenly Book shews itself among all classes; and several of the clergy in this diocese are actively engaged in promoting a more general knowledge of it. The moral effects likely to be produced are incalculable. A venerable chaplain, aged 72, had no sooner heard that I had sent some copies of the New Testament to the Dean of the Chapter, than he ordered his horses to be put to, and drove immediately to the Dean, fearing lest all the copies should be disposed of, and intreated to have two dozen copies, saying to him, "I am on the brink of the grave, what legacy, more precious, could I leave to my near relations, than the invaluable word of our blessed Redeemer."

I have been able to distribute in the course of this year, 9436 copies; and I have ordered 3000 more.

From Emanuel Schnell, Esq. of Basle.

Basle September 3, 1816.

A Catholic Minister wrote to me, lately, as follows: "The Walliser country has, for a long time, been the object to which my observations have been directed. I had previously made an acquaintance with a man of a very enlightened and sensible mind. I conversed with him respecting the New Testament being given to the people of the Catholic persuasion, and encouraged him to promote the spreading of the knowledge of the Gospel in the extensive sphere in which he acts, and gave him also a copy of the Ratisbon New Testament for his perusal and examination, which he very thankfully received. Contrary to every expectation, he requested some New Testaments of me: in consequence of which I intreat you and your honoured Bible Society, in a respectful manner, to send him 100 or more Testaments.

On the 31st of August, we sent Testaments to Munich and Anspach: and 1600 Bibles and Testaments to Nuremberg. And we shall shortly send 850 to Vienna, for the protestant Congregation.

From the same. *January* 8, 1817.

I have just received a letter from Messrs. Geymuller and Co. in Vienna, in which they acknowledge the receipt of the eight boxes of Bibles and Testaments, and add as follows:

"The department appointed here for the inspection of all printed books imported, cannot in consequence of existing regulations, which prohibit the inhabitants of the Austrian States from recei-

ving any thing sent to them from Foreign Bible Societies, allow their distribution. The Protestant Consistory has, however, made due representations against the application of this order to them, and we are now waiting the result."

From the same. March 26, 1817.

As the time is approaching, when your Society, and ours at Basle, engaged in the same blessed concern, will hold their public Meetings, I feel myself bound to give you a brief account of what we have done during the last year. On a comparison with our proceedings in former years, we have, thanks be to God, ample reason to rejoice.

We disposed of the following Bibles and Testaments, some at reduced prices, and others gratuitously :

	Bibles.	Testaments.	Ratisbon Testaments.
In 1813,	1299		
1814,	2538		
1815,	5055	1755	2041
1816,	7020	4794	4569

If we had had a sufficient stock of Bibles, the number disposed of last year would have been still greater. Applications for Bibles have been made to us from Frankfort on the Main, Overdiek in the county of Mark, Michelstadt on the Odenwald, Wiesbaden, Worms, Kreutznach, Stuttgard, Aarau, Berne, and Schaffhausen; but we are unable to satisfy all.

From the second Report of the Bible Society of the Canton de Vaud, at Lausanne.

The excellent Pastor of Rolle writes to us: "I have seen children of the lowest class, and who seemed little likely to be susceptible of much emotion, melt into tears, on reading the history of Joseph; particularly the 44th and 45th chapters of Genesis; and a little groupe, of from 20 to 25 young communicants, very deeply affected by the sublime chapter on the dedication of the temple; while the young reader was himself so impressed, that he assumed the tone and manner of one elevated above the world."

Gentlemen, you have, I make no doubt, seen, with pleasure, and perhaps some degree of surprise, the liberal exertions that have been made by the inhabitants of this city, and of the Canton, to support our infant Institution; more especially, during a season of very uncommon distress and calamity. Does it not seem under the blessing of Providence, in our native land, as well as in the larger states of Europe, that our desire for spiritual things increases with the privation of temporal ones? St. Paul writes to the Thessalonians, "Ye became followers of us, and of the Lord, having received the word in much affliction, with joy in the Holy Ghost." It seems as if we prized the heavenly manna more, in proportion as our corn and wine decreased; in support of this observation, you have perhaps remarked, that it is not uniformly the inhabitants of our richest villages, or those who possess our most fruitful

fields, whose offerings are the largest; they come from our mountains; from the poor and simple, but pious inhabitants of the Jura, and its neighbouring hamlets. When the Laponese (says one of our respected authors) hears from his snow covered hut, the sound of the distant thunder, he says, God still lives upon the mountains; and it is in the midst of scenes, where nature and art combine their magnificence; it is in capitals, and towns, and with the reasoning of philosophers, (falsely so called,) that the omnipresence of the Supreme Being is most frequently forgotten, or disregarded. We ought, however, to check any harsh opinions that might arise, on observing, that all the parishes in the Canton have not contributed to our Institution; when we observe, that 13 parishes, and 30 communes, have, this year, been added to our list.

Let none among us persist in saying that our efforts are useless, that they produce no visible effects, and that we cast pearls before swine. The influence of religion, and her growth in the heart of man, may not be perceptible in the conduct of governments, and in the debates of popular assemblies, in the relation of states with each other, any more than in conquerors at the head of their armies; but its influence is felt throughout the unobtrusive lives of multitudes of obscure individuals: its effects may escape observation, and the pen of the historian may never record them; but they will repress intemperance, infidelity, and perjury, in the public transactions of life; harshness and oppression in the domestic bonds; and excite men, as daily experience proves, to the highest acts of disinterested benevolence. The essence of religion, its consolations and its hopes, are invisible; but they operate on fathers and mothers, children and servants, upon the honest tradesman, the obscure peasant, and the labourer in his fields. The influence of the law of God is more especially felt in the time of calamity and mourning; and who can count the millions of men who have drawn their consolations from this divine source; and who, if they have not been made happier in their outward circumstances, have enjoyed in their hearts that peace, and joy, which the world can neither give, nor take away! Say ye, who have passed through the fire of affliction, have ye found neither courage nor patience, neither consolation nor hope, in reading the Gospels, the Psalms, and other portions of the Holy Scriptures?

From a British Naval Officer, residing, at present, in a Sea Port of France.

A Military man, a celebrated duellist, who declared to me that he had been engaged in several quarrels, and who, formerly, at the head of the populace, turned a regiment out of the town, is now so profoundly impressed with a sense of his duty towards God, and benevolence towards man, that he has since declared to me, that he has refused a challenge, and is now occupied deeply with meditating on the divine word. He is further active in supplying copies of it to others; and sent to me for eleven, the full amount of which he paid.

MISSIONARY INTELLIGENCE.

Bethelsdorp in South Africa.

THE Report of the Missionaries at Bethelsdorp for the year 1816, contains many pleasing instances of the power of religion on the minds of the Hottentots, and of the affecting manner in which some of the native preachers address the people. We have room only for a few short extracts.

Jan. 7. Brother Sampson (a native) preached in the evening, from Dan. vi. 16—20. 'Daniel in the den of lions.' Having spoken on the text, he applied it to himself, observing that he had lately been in the hands of murderers, who had bound him, and were about to kill him; but that he had been wonderfully delivered. He often exclaimed, 'Friends! come to Chrtst; he will help you, for I myself have been helped; he is able to deliver you from all danger and tribulation.' The last words of his discourse were, 'Come, come, come to Christ.' He then prayed fervently for his nation, his teachers, and all people.

Jan. 18. A young girl said, that, in Dr. Vanderkemp's time, she was convinced of her sins, but did her best to get rid of such thoughts; but now she must declare that Christ was too strong for her; therefore she bows down at his feet, and desires to take him as her only portion, both for this world, and for that which is to come.

Feb. 1. One of the most venomous serpents lay in the house of Brother Messer, and erected its head to bite him; but he happily escaped. At another time, while writing, a scorpion, unperceived, seized his finger, but he received no injury.

March 31. Brother *Jan-Tzatzoe* (son of a Caffre Chief) was set apart to the Lord's work. Brother Messer preached on 1 Tim iv. 12—16; Brother Read addressed Tzatzoe on 2 Tim. ii. 1; Brother Williams prayed. The congregation was much affected, particularly when Brother Read presented Tzatzoe with a Bible; they then burst into tears, and among about 500 people there were few dry eyes. Next day, the brethren, Read, Williams, and Tzatzoe, departed for Caffraria.

April 1. Some who had been to Mr. Smit's settlement, returned, and informed them of cruelties exercised by the Bushmen. When they have more children than they can provide for, they bury them alive. Several times they were inclined to kill Brother Smit, but he had been preserved.

About this time, several persons came, Hottentots and Boors, declaring the work of God on their souls.—April 14. Brother Messer baptized 6 adults and 6 infants.—April 28. Baptized a woman who had been under some impressions for 15 years.—Aug. 18. Baptized 9 adults and 3 children. In the evening Brother Sampson preached in the Hottentot tongue.—Sept. 8. Baptized 9 adults. After the baptism, the men standing on one side of the brook, and the women on the other, sang a hymn by turns. There was a remarkable echo, and the effect was very pleasing. Brother M. could not help shedding tears, when he reflected on the Lord's

goodness in blessing his ministry, and giving him the honour of almost daily baptizing persons, who gave, before the congregation, the most striking evidences of their conversion.

A baptized native, referring to the time of his conversion, and speaking of the impossibility of escaping from the Almighty, expressed himself in this strong figurative manner: 'The caves in the rocks fell in with a crash, and the fragments were scattered about, and the bushes were too small to hide me from Him.'

June 2. An important and blessed day! Brother Williams (who is going to Caffreland) was ordained. Brother Messer preached from 2 Sam. xviii. 27, and engaged in the ordination prayer; Brother Read gave the charge, from John xxi. 15, 16. In the afternoon, Brother Williams administered the Lord's Supper, and preached in the evening, from 1 Thess. v. 25.

[The brethren here speak highly of Mr. Williams, and also of Mrs. W. as well qualified for her station.]

21. A Caffre woman came to Mr. B. and said her sins had brought her to him; that on earth she could find no rest for her soul, and only desired to have Christ for her eternal portion.

22. A female Hottentot came and said, 'If she could only get the crumbs from Christ's table, she should be happy.'

23. A Hottentot said, that when he heard the word preached, it seemed as if Brother M. had got his heart in his hand.

July 28. Brother Read baptized 13 adults, besides children.

31. A woman came to speak to Brother M. who asked what was her name. She could not tell, for her father was killed by the Caffres, and her mother by the Boors. She was at her mother's side when she was shot, and escaped and fled to the mountains. 'I have lived,' said she, 'without God and Christ, but now my sins are all before me, and I cannot live any longer thus, but must have Christ for time and for eternity.'

July 13. A letter arrived from Brother Williams, who was received with the greatest kindness by the Caffres. There seemed to be a great awakening among them.

19. Another letter from Brother Williams, stating that the Caffres heard the word with much affection.

Sept. 2. *Nathan*, a slave, converted at Gamtoos river, by the preaching of *Zaphyr*, a slave, who had become a preacher, left Bethelsdorp with a heavy heart: 'I go,' said he, 'to my former persecutors. When I get home, a public auction will be held, and my master will sell me.' He left us almost speechless with grief.

29. Baptized two women, one was a Caffre. Asking her some questions about baptism, and her infant, she, speaking broken Dutch, said '*Child—I—both Christus*,' (Christ's:) clasped the child in her arms, looked up to heaven, and wept.

Brother Hooper had taken charge of the schools, which seem to have prospered greatly under his care, in the course of a few months.

In the course of the year, the Missionaries at Bethelsdorp have baptized 143 adults, of whose conversion they had no doubt, be-

side about 100 children. *Civilization* also proceeds, though not so rapidly as is wished. The knitting school, under the care of Mrs. Messer, flourishes. Many stockings have been sold, and a quantity is ready for sale.

Griqua Town.

A LETTER from Mr. Anderson, dated 15 Jan. 1817, describes the state of the settlement at Griqua Town to be more pleasing than for some time past; some of the most refractory have submitted themselves, and promised better conduct in future.

He also represents the state of religion among his people to be more encouraging. 'Since Brother Helm left me,' he says, 'I have baptized more than 50 adults, chiefly young people, on whose hearts it appears the Lord had powerfully wrought, even at the time when the enemy of souls was permitted so to rage, as to threaten the entire ruin of the settlement.'

Some time ago Mr. Anderson, in conjunction with Mr. Read, set apart to the missionary work a native, called Piet Sabba. His labours at a krall of Bushmen, to which he was sent, have already been eminently useful. His interpreter appears to be a gracious person.

Many kralls of Bushmen round about us seem desirous to have teachers among them. Those who are best acquainted with the wretched state of these people, will be best able to magnify the grace of God in visiting them. Hitherto they have been not only a neglected, but a despised and ill-treated people; but I trust the time is come, in which the Lord will show, he has his chosen among them too.

Brother Read gave me some Bibles and Testaments from the British and Foreign Bible Society. Those which I have given away have been received with thankfulness, and I take this opportunity of making my grateful acknowledgments.

Theopolis.

By a letter from Mr. Barker, dated March 26, 1817, we learn, that it has pleased God to restore him from the brink of the grave. He was so ill that his life was despaired of; but he has been enabled in a degree to resume his labours. He has taken the care of the school wholly on himself, but is in want of Bibles and Testaments, slates, &c.

An Auxiliary Missionary Society has been formed at Theopolis which last year produced 74 rix dollars (15*l.*) besides 8 rix dollars contributed by the children in the school.

Another letter from Mr. Barker to his friend Mr. E. Thomas, dated March 30, more fully relates the particulars of his late dangerous illness. From the 4th of February he began to amend, 'but (he says) of my extreme weakness no one can conceive; and I hope I shall never forget it. God, who is rich in mercy, has raised me up from the very brink of the grave. I am not yet so strong as before, and God only knows whether I ever shall be. I, and all around me, consider my restoration as almost a miracle. For seven weeks I was not in the church, and for nine weeks I did not preach.

'As to the internal state of the church—what shall I say? Boasting is excluded; yet we have reason to rejoice. If we have not many additions, I trust we have those among us who are sighing for enlargement; and will the Lord turn a deaf ear to the supplications of his people? I long to be the instrument of a work of grace on the hearts of our youth; but I must wait the Lord's time. There is yet much rubbish amongst us, pray earnestly for us, that the strength of the bearers of the burden fail not.'

Mr. Barker laments that, through his illness and various domestic circumstances, he is prevented from proceeding to Latakkoo, the place of his destination.

FROM THE RELIGIOUS REMEMBRANCER.

Extract of a Letter from the Rev. Robert May, to a friend in Philadelphia, dated Chinsurah, July, 1817.

My dear Friend,

Your letter was like cold water to my thirsty soul. Did the friends of Missionaries know how welcome and refreshing such letters are, they would surely write more frequent. I rejoice to hear of the good doing in Philadelphia, where I have passed some of the happiest, and perhaps the most useful days of my life. At some distant period, should my labours permit, and my health require it, I may yet see America again; but the precise time I shall be thus gratified, is at present quite uncertain. I wish we had a few warm-hearted ladies in India; we want female schools very much; to the person who begins, it will be a work of some difficulty on account of the custom of the country being opposed to it, but "who art thou, O great mountain before Jehovah?" It will be but a day of small things with the persons who begin to instruct the poor Hindoo girls; but the Lord will not despise the work of faith and labour of love. Come then, ye dear American Missionary ladies—come over to India and help us. How would I plead with you, if I were now in New York and Philadelphia. There are thousands who will stay, and will not there be found *one* to come to India? I have under my charge at present 33 schools for native children, in which there are more than 2000 boys; but I want some noble minded female to commence with the girls: she must have grace, faith, patience, and perseverance; she must have a desire to devote her whole time and talents to the work, as far as she can possibly give them. She must have a love to the poor little girls. I often look at them with mingled emotions of pity and love, always fervently wishing for their instruction, frequently offering up an ejaculatory prayer that the time may soon come when the barrier of prejudice and custom shall be broken down. The natives themselves say, Though it is not the custom yet, the time will come. Within the last three years, nearly 100 schools have been established for native children; they are continually increasing, and if funds could be found, three times their number might be established in the same space of time in future. A most important and useful Society was formed on the 6th of May, called "*The Calcutta School-book Society*, the object of which is the preparation, publication and cheap

or gratuitous distribution of works useful in Schools and Seminaries of learning

Among the Committee are two evangelical clergymen; Dr. Carey, the lord Chief Justice Secretary of Government, and the President of the Calcutta Bible Society. The Secretary is the superintendant of the Hindoo College which was established in 1816.

Thus I have given you an account of its formation; try if you can form an Auxiliary Society to it. Propose the subject to Mr. Patterson, who has written to me. I shall write him on the subject. Surely you will send us some subscriptions. Let me know about the Society for the Instruction of Indian youth. Oh! let us go on and do all the good we can before we are removed from this sphere of action. Time is short. Every hour is precious Labour while it is called the day, for the night cometh wherein no man can work.

I had some expectation of hearing from Mr. S—— concerning the school in New Fourth Street, which I used to superintend. You do not mention it in your letter Let me hear from you again, and crowd in all the news you can; the more particular you are, the more interesting it will be. Does any one give the children a monthly lecture as I did when I was in Philadelphia? they would have a much larger congregation than I had. I wish I could tell you of ladies engaged in Sunday Schools here; but they are few in number. Mrs. Townley, in Calcutta, and Mrs May, in Chinsurah, take a part in this pleasing and delightful work, besides which I know not of any others. We have English preaching at Chinsurah twice every Sabbath, a prayer-meeting every month for the spread of the gospel, one every week of the persons who attend church, and on the last Monday in every month expressly to implore the blessing of God on our school labours. I hope you have stated prayer-meetings for this express purpose likewise. I do not forget the *American children* on the *First of May*. I have published my Lectures in Calcutta with some additions; I dare say you have seen a copy. I have sent six copies to America. They have also been republished in England and I have received a copy. Thus I have the honour of having my Lectures printed in three parts of the world. O that God may make them useful to the young.

Let me know every *minute* particular concerning schools when you write again, and do not forget to write to New York, for a particular account of the schools in that city. I feel deeply interested for the children in these two large cities. Pray for the poor Hindoo children. O all ye children in every Sunday School in this city, pray for them and pity them! they need your prayers and your compassion. Millions have none to care for their souls. O could you see the little creatures placing little lighted lamps at the water side, in honour to their imaginary gods! Could you see them making idols of mud, and offering flowers to them at the river side! Above all, if you saw their dead bodies floating down the river, or torn by the frightful birds of prey, and mangled by dogs and jackalls, you would pray for them, you would pity them. Could you behold the helpless infant at the breast, deserted by its

mother, just about to ascend the pile to be consumed to ashes with the body of her husband, you would pity them, you would pray for them. Nay more, give your cents and silver for their instruction. Let me know what you will give, and then I shall know how much you love Jesus, and how much you desire that the poor wandering lambs may be brought into His fold. But it is Saturday evening and past 10 o'clock, therefore I must hastily conclude.

Believe me to be your's in Christ Jesus, ROBERT MAY.

COMMUNICATED.

It is earnestly requested that those parts of the above letter which refer to children, may be read in the various schools in our country, especially Sabbath Schools: and that it be proposed to the children by their teachers, to form cent Societies for the purpose of educating these poor Hindoos. *Thirty* dollars a year will support and educate a child, who may have any name given to it that the Society shall think proper; thus a School of 60 children, paying *one* cent a week, may be the means of saving an immortal soul. The money may either be sent immediately to India to Mr. May, or to "The American Board of Commissioners for Foreign Missions." A Society of this kind was opened in the Presbyterian Church of the Northern Liberties under the pastoral care of the Rev. James Patterson, and the utility of it to the children themselves is enough to induce all parents to encourage their children to form similar Societies: it employs their time; it occupies their minds; it prevents them from expending their money for sweet things, which are highly injurious to them; it accustoms them to exercise benevolent feelings and to imitate good examples; above all, it gives them an exalted idea of the value of the soul, and the unspeakable gift of a Saviour.

THE INDO-CHINESE GLEANER.

An obliging friend has put into our hands the first Number of a Periodical Publication under the above title, which the Rev. Missionary, W. Milne, has undertaken to conduct at Malacca. Its general design is to publish extracts of the occasional correspondence of those Missionaries in the East who labour under the direction of the Missionary Society; together with miscellaneous notices relative to the philosophy, mythology, literature, and history of the Indo-Chinese nations, drawn chiefly from the native languages. It is announced to be published *quarterly*, or as often as matter can be furnished. The first Number was issued in May last.

The following selections from that publication will, we trust, not be unacceptable.

CANTON.

The persecuting spirit of the Chinese Government still continues; and renders not only the greatest caution and most prudent care necessary in acting; but also prevents do in any thingpublicly and avowedly in the cause of the Gospel.

The Rev. R. MORRISON, since his return from *Peking*, whither he went attached to the suite of the British Ambassador, continues his translation of the Old Testament as formerly. By the

latest accounts the Book of Psalms was nearly finished. The Second Number of his Chinese Dictionary has been printed, and the printing of a volume of Dialogues was finished during his absence. A severe Edict, lately issued by the local Government, has obliged some of the natives employed by him and other Europeans, as assistants in the language, to abscond. This despotic measure has thrown some difficulties in the way of proceeding with the printing of his Dictionary; but these, it is hoped, may in course of a little time be overcome. From a Memoir of Mr. MORRISON's journey to *Peking*, which will most likely be published in England, much genuine information respecting the real state of China may be expected. Mrs. MORRISON is not expected from England this season.

THE OPINION OF A CHINESE PRIEST RESPECTING CHRIST.

Extract of a letter from Mr. MORRISON, *dated* 19*th March*, 1817.

"Yesterday we had a visit from two of the principal Priests, of the *Hae-chang-sze* Temple. One of these old Priests, sitting in my room with several other Priests attending on him, expressed himself thus concerning JESUS:

"I have heard that the people in your part of the world, are exceedingly quarrelsome, and that Jesus dissuaded them from cherishing that spirit, recommending mutual forbearance and a yielding temper. On this account, in a fit of passion, they nailed him to the Cross. He expressed an indifference about death, and, to the last, advised them to cherish the spirit he had recommended. After his death they saw him ascend to Heaven, and were so struck that they fell down and worshipped him whom they had crucified. Now the people in the west worship him, as we worship *Fuh*.*

"He supposes, adds Mr. MORRISON, that our religion is the same with that of the Portuguese. He says *Fan*, (supposed by the Chinese to be the birth place of *Fuh*) is not the name of a place on earth, but in one of the Heavens, of which there are †*thirty-six!* The old man is exceedingly full and fluent on all subjects of the pëën-heva, (i. e. transmigration) of various animals;—their being transformed into *Shin sëën*, &c." ‡

* *Fuh* is generally spelled *Foe* by European writers. It is the Chinese name of the Founder of the Boudhistic Sect. This Sect, as is generally known, prevails to a great extent in China, tho' in some respects different from what it is on Ceylon, in India, and in Burmah. *Fuh* is probably an imitation of the Indian name Boodh. The Chinese have no character whose initial sound is B; hence in attempting to pronounce *Boodh*, they would say *P'hoot*—or as here, *Fuh*. ED.

† *Thirty-six Heavens.*—Here there is a remarkable difference of opinion between the Boudhists of Ceylon and those of China: the former believe that there are *twenty-six Heavens*—but the latter always assert there are *thirty-six*, which they express by *San sheh san chung t'heen*—i. e. *thirty-six orders of Heavens*. It might perhaps be difficult to account satisfactorily for this difference of opinion. If we suppose that this latter opinion prevailed in China before the entrance of Boudhism, and that the votaries of that Sect adopted it, perhaps we may not be far wrong.—ED.

‡ *Shin sëën* are a kind of spiritual beings, who were originally mortal men, but who, by severe mortification and virtue, raised themselves to this dignity.—ED.

MALACCA.

Here things continue much as they were on the 31st December last. There are seventy scholars in the Chinese schools. The new edition of the Chinese New Testament mentioned in a former printed letter, is now throwing off. Translating and preaching are going on as far as health and strength permit. In consequence of the late edict issued by the *Canton* Government, several Chinese, some of whom were formerly employed about the Mission in China, have come hither. May this retreat to which they have found it adviseable to flee, prove the place of their emancipation from the bondage of sin!

An Edition of *Bogue's Essay* has just been printed here. Should there be an opportunity of disposing of any copies of this work at the different stations, our brethren will oblige us by sending for them. Of Mr. and Mrs. THOMSEN, we have heard nothing since November last, at which time they had engaged a passage in an American vessel, bound to Holland. Mrs. THOMSEN's health continued still in a very precarious state. Mr. T. also had been ill at Batavia—his last letter was written, on his bed. Should it have pleased God to favour them with a prosperous passage, they may now be in England; and he may be expected here again in course of this year.

By a letter just received from Mr. MEDHURST, we understand that the Society have sent him out to assist us at this station. He was at Madras in February, waiting for the change of the Monsoon to come over. His arrival is looked for with great anxiety; for, besides carpenters and brick-layers employed in completing the plan of building, there are upwards of *twenty men*, Printers, school Teachers, and assistants in the languages, now constantly on the Society's books and pay—most of whom must be furnished with work by a single individual in a poor state of bodily health, and in the midst of family affliction. Should the *Gleaner* reach Madras or Calcutta before Mr. MEDHURST finds a passage, it is hoped, this consideration will lead him to endeavour to come on without delay. He understands printing, and brings with him also a fount of English Types, which is very necessary to complete the fount already here, as the letter is old, and the fount very deficient.

For the Christian Herald.

THE CHRISTIAN ON THE BED OF DEATH.

Now on the verge of life I stand,
Waiting a message, Lord, from thee;
Willing to follow thy command,
And launch into eternity:

Thy messenger, relentless Death,
Is nigh—perhaps is very nigh,—
Grant, when I yield my latest breath,
My soul may rise to Thee on high.

A few more fleeting moments past,
And I shall quit this world of wo;
This aching head be laid to rest,
And life's warm current cease to flow.

This dust, by friends and neighbours borne
To its last silent dark abode,
To kindred dust shall soon return—
My spirit wing its flight to God.

Oh Jesus, Master, condescend
To hear, and let my prayer prevail;
Thy kind supporting hand extend,
And guide me thro' death's gloomy vale.

And, Oh! from pain and mis'ry free,
May my redeemed spirit rise,
And live and reign, dear Lord, with Thee,
Thro' endless years in yonder skies.

THE CHRISTIAN HERALD.

VOL. IV.] *Saturday, December* 20, 1817. [No. 13.

We herein conclude our selections from the first Number of the *Indo-Chinese Gleaner.*

JEWS IN CHINA.

It has long been the opinion of some learned men that part of the *Ten Tribes* had found their way into China, and settled in the province of *Ho-nan.* The following extract from the notes of the Rev. R. MORRISON's journey to Peking, are submitted to the consideration of the reader.

"[While in the interior] October 10th, had a conversation with a Mahomedan Gentleman, who informed me that at *Kae-fung Foo*, in the province of *Ho-nan*, there are a few families denominated the *Teaou-kin-keaou*, or the Sect that plucks out the sinew from all the meat which they eat. They have a *Le-pae-sze*, or House of Worship; and observe the eighth day as a sabbath."

The fact of the existence of a few insulated families in the very heart of the Chinese Empire, observing religious ceremonies that bear some resemblance to those observed by the JEWS, and that seem so widely different from any of the Chinese ceremonies of worship, is a very interesting one, and highly deserving of further investigation.

What is their formula of Worship?—What their number?—If Jews, when did they enter China; and by what way? If not Jews, to what other race, or Sect, do they belong? These are questions which deserve attentive consideration.

EXECUTION OF CRIMINALS IN CHINA.

To the Editor of the Indo-Chinese Gleaner.

SIR,

On the 2d inst. there were *twenty-four men* beheaded at the place of execution, situated out-side of the southern gate of this city. And on the 6th, *eighteen* more underwent the same capital punishment.

Executions, comprising numbers as large as these, are very frequent in this place, and excite little or no attention. The Government does not give publicity to the causes of the capital punishment of so many malefactors; the daily-paper coldly mentions that they were beheaded, and that the execution had been announced to His Excellency the Viceroy. There are no confessions, no dying speeches, no account of the behaviour of the unhappy victims of the offended laws, at the last awful scene; no Minister of religion attends to urge them to repentance, in the hope of Divine Mercy; though human laws cannot forgive.

The posture of execution is singular. They are obliged to kneel with their faces towards the residence of the Emperor, and, bending forward in the attitude of submission and thanksgiving,

have the head severed from the body by a skilful blow with a sword.

Some men, from their sufferings in prison, which is generally so loathsome and horrible a place, that it is called *Te-Yuh*, "Hell," and from fear, cannot support themselves in the position required. Others go out of this life, threatening vengeance to their prosecutors in the life to come; i. e. when, in their apprehension, they shall have passed through the Metempsychosis and returned again to live as before in this world.

CANTON, CHINA, *March 9*, 1817. } Yours, &c. AMICUS.

On perusing the above, various reflections will offer themselves to various minds. What different feelings would so awful a spectacle have excited in any Free and Christian Country, from those excited by it in China! *Paganism*, even the most refined, is not in its nature adapted to cherish the nobler feelings of the human heart. A genuine commiseration towards *guilty* sufferers and cordial forgiveness of *undeserved* punishment, are the productions of CHRISTIANITY, and of it alone. It has been generally thought, considering the vast population of China (which has, however, been lately discovered to be one third less than was formerly supposed) that very few criminal executions take place in the course of a year. But this, it would seem, is a mistake: more than *one thousand* criminals suffer death annually, in the Province of Canton alone! A learned Chinese says, that on an average, a hundred are put to death by the law in the Province, every month!

OF THE TEA SECT.

Translated from the Peking Gazette.

This Sect is called in Chinese *Tsing-cha mun keaou*, i. e. *the pure tea Sect.* The name probably arose from the circumstance of their making offerings to the gods of fine tea. The following paper contains an account of the examination and punishment of one of the heads of the Sect; and also the only account of its principles and practices which we have yet seen.

TRANSLATION. { Peking the 21st year of *Kea-king*, 5 Moon, 27 day, (June 1816.)

"*Tsing-chang*, of the Imperial blood, and general, in command of the city *Shing*, together with *Yung Tsoo*, holding the office of *She-lang*, kneel down and report.—Profoundly honouring the Imperial mandate to assemble and rigorously investigate, and determine on punishments proper to be inflicted, we respectfully present this document, praying that it may please His Majesty to examine it.

We* have examined the case of the criminal *Wang-yung-tae*,

* We, *Noo-tsae*, i. e. slaves—all persons of the Tartar race in China, even the highest, are obliged to use this degrading epithet when speaking of themselves. Those of the Chinese race when speaking of themselves use *chin*, which is a more respectable epithet.

that is *Wang-san-koo*, the leader of the Sect, and also the case of *Wung-chu-urh*, *Wang-king-tseang*, and *Wang-tso-peh*, to be banished on his account. We immediately took the sum of their testimony, and in a former statement reported it. At the same time, we commanded *Wang-king-yu* the *Tung-che* of *Sin-min-tun*, to proceed quickly to the district of *Ee*, and, with *Foh-sing-o*, the military Commandant of the Town, to investigate with rigour and secrecy, whether *Wang-yung-tae* had delivered his doctrines and made proselytes there or not. We also ordered them to call *Chow-hing* and *Kwoh-chaou lung*, the masters of the Inn in which *Wang-yung-tae* resided, together with *Heang* and *Paou*, superiors of the people, to appear and give evidence.—Shortly after this the officers whom we thus ordered, reported, saying, "we have secretly searched and found out that *Wang-yung-tae* fled from the border, and came to the country of *Ee*, where after remaining for six days he was taken up.—We still more minutely examined and found that the said criminal had not, after his return to *Ee*, either delivered doctrines or made disciples.—This is a true investigation."

In the present year, the fourth Moon, the twenty third day, while engaged in judging of this affair, an official document was sent to us from one of the Imperial Counsellors, noticing that he had received the Sovereign decree, stating His Majesty's pleasure, which was to this effect.—"We have seen the statements of *Tsing-chang* and his constituents, reporting their examination of a criminal called *Wang-yung-tae*, the principal leader of a corrupt Sect in *San-chow*, and reporting also the sum of the evidence obtained in the examination of three other criminals, his accessories. Moreover, in course of examination they had discovered that there were yet remaining in the province of *Hoo-peh*, two criminals, disciples of *Wang-yung-tae*.

We have already sent down an intimation of our will to *Ma-kwi-yu*, requiring him and his constituents to take and examine with rigour these persons.

As it appears from the examination of the criminal *Wang-yung-tae*, by *Tsing-chang* and others, that he has really made proselytes in *Hoo-peh*, the testimony of the three others agreeing thereto:

It appears also that the said criminal on returning from *Hoo-peh-to Shek-fuh-kow*, heard that the unauthorized Sectaries were bringing to trial, was afraid, and fled to *Ee*, and other places where he concealed himself only for a few days; and moreover that he did not deliver his doctrines in *Ee*. Also, that *Wang-chu-urh* and the other two criminals have not themselves been guilty of practising the rules of the Sect or of making disciples, [but they are involved in consequence of being related to him.]

Wang-yung-tae is ordered to be executed, and his body to be cut into small pieces. *Wang-chu-urh* and the other two are ordered to be dealt with as the law directs in cases where persons are involved by the crimes of others. Take this Edict and make it known. Respect this."

In obedience to the Imperial Mandate, it was immediately forwarded to us *Teh-kih-tsin-tae* the governor of *Ee*, sent forward to us *Chow-hing* and the other masters of the Inn. We again assembled in Court, called, and strictly examined them. From the examination it appeared, that this *Wang-yung-tae*—otherwise called *Wang-san-koo*, belongs to the Village *Shih-fuh-kow*, in the district of *Lan*, in the province of *Cheh-lee*, and is the descendant of *Wang-taou-sang*; but that he removed to the Village *Guan-kea-low* in the district of *Loo-lung*.

That his ancestors had delivered down the dogmas of the Sect, called *Tsing cha-mun*.

That on the *first*, and *fifteenth* of every Moon, the votaries of this Sect burn incense; make offerings of fine tea; bow down and worship the Heavens, the Earth, the Sun, the Moon, the Fire, the Water, and their (deceased) parents. They also worship *Fuh*; and the Founder of their own Sect.

In receiving proselytes, they use *Choh-hwae* (i. e. bam-boo-chop-sticks) and with them touch the eyes, ears, mouth, and nose, of those that join their Sect, commanding them to observe the † *Three revertings* and the ‡ *Five precepts*. They lyingly and presumptuously affirm that the first pregenitor of the Clan of *Wang* resides in Heaven.

The world is governed by three *Fuhs* in rotation. The reign of *Yen-tang-Fuh*, (otherwise called *O me to Fuh*) is past.—*Shek-kea-Fuh* now reigns, and the reign of *Me lih Fuh* is yet to come. These sectaries affirm that *Me lih Fuh* will descend and be born in their Family; and carry all that enter the Sect, after death, into the regions of the West, to the Palace of Immortal Sëën, where they will be safe from the dangers of *war*, of *water*, and of *fire*.

Because of these sayings they deceive the simple people, tempt them to enter the Sect, and cheat them out of their money. Those who join them are all called "Yay." § That the criminal had two brothers, now dead, who formerely promoted the Sect in *Hoo-peh* and in *Shen-see*. That in the 6th Moon of the 15th year of *Kea king*, the criminal being poor and finding it difficult to live, went to *Han-kow* in the province of *Hoo-peh*, where he resided for a time, telling the people the advantages of entering the Sect; hoping to gain proselytes and cheat them out of their money. Accordingly *See-chaou-kwi*, *Fang-wanping* and others, of that place, honoured him as their leader, expecting to receive the doctrines of his ancestors. Every person that joined him gave money, of the current coin, from several times ten to upwards of ten thousand *Wan*." ‖

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† *Three revertings*—are three conditions to be observed by those who join the Sect.

‡ *Five precepts*—whether these are the five observed by the Sect of *Fuh* or not, we have not been able yet to learn.—The five precepts of the Sect of *Fuh*, will appear in a future number.

§ *Yay* is an epithet of honour and respect, such as "Sir, Master, &c."

‖ *Wan* is a small copper coin, 800 of which go for a Spanish dollar.

After enumerating various circumstances relative to the apprehension of *Wang-yung-tae*, the report concludes by stating that in obedience to the Imperial order, he was to be cut in small pieces, and his head publicly exposed on a pole, as a warning to the people. That his nephew *Wang-chu-urh* should be delivered over to the Mahomedans as a slave in their city. His other two relatives, *Wang-king-tseang*, and *Wang-tso-peh*, were to be delivered over to the Viceroy of *Cheh-lee* to be banished wherever he should deem proper The other members of his family were to become slaves to Government, and his property to be confiscated.

THE VIDYALAYA,

Or Hindoo College, at Calcutta.

Among the extraodinary events of the present times, which indicate the rapid advance of mankind toward that grand era of Truth and Love, for which Christians sedulously labour and devoutly pray, the institution of a College at Calcutta, by the natives themselves, is one of the most singular. The Institution is remarkable, as being the first which has been formed for English instruction, PROJECTED, SUPERINTENDED, and SUPPORTED, by the Natives themselves. Surely every serious observer of the conduct of Divine Providence must view this new institution with amazement. The School is proceeding in its course silently, but effectually. I am afraid to say all that I feel on the occasion; as my expectations are, perhaps, too sanguine. Let us stand still and see the salvation of God!

The primary object of this Institution is, the tuition of the sons of respectable Hindoos, in the English and Indian languages, and in the literature and science of Europe and Asia.

The College shall include a School and an Academy. The former is to be established immediately; the latter as soon as may be practicable.

In the School shall be taught English and Bengalee Reading, Writing, Grammar, and Arithmetic, by the improved method of n struction. The Persian language may also be taught in the school, until the Academy be established, as far as shall be found convenient.

In the Academy, beside the study of such languages as cannot be so conveniently taught in the School, instruction shall be given in History, Geography, Chronology, Astronomy, Mathematics, Chemistry, and other Sciences.

The Managers will determine at what an age students shall be admitted to the school and Academy. The English languages shall not be taught to boys under eight years of age, without the permission of the Mannagers in each particular instance.

Boys who are distinguished in the School for proficiency and good conduct shall receive further instruction in the Academy, free of charge.

[*Lond. Miss. Chron.*

OTAHEITAN PRIESTS.

There is a considerable order of Priests, who are divided into two classes, the *Tahowra Morai*, and the *Tahowra 'Tooa*.

The *Tahowra Morai* are the Priests who officiate and present the offerings at the Morai, the sacred place appointed for those services, and always accompanied with prayers, and these sometimes of considerable length. One of the most ingenious and attentive observers of mankind suggested to me, what was afterwards fully confirmed by the testimonies of others, that the language of the ceremonies of religion, and of the priests on those occasions, was wholly different from that in common use, and, he is persuaded, not understood by the natives themselves; and he supposed that even the priests, though they have retained the words, have no knowledge of the language.—Omai would often chant a kind of hymn or prayer on the quarter deck, but could never explain the meaning of the words he uttered; nor could those who were perfect masters of the language spoken, by long residence in the island, understand any thing they heard, or procure information on the subject. Whether it be a piece of priestcraft to affect mystery, or a traditionary ritual, transmitted from father to son, in a tongue once perhaps sacred, but now lost, seems inexplicable. Lieut. C—— says, he thought it *metrical*.

The chiefs on occasion seem to officiate as priests, in making offerings, and praying for their friends when sick; but the great burden rests with the priesthood, and they are called upon on all occasions of births, deaths, feasts, sickness, calamities, &c. so that, though they are a numerous body, they have plenty of employment.

Minni Minni, seems, according to Lieut. Corner and Capt. New, to hold a distinguished rank among them, and to be a chief Priest, and high in Otoo's favour.

They have an ark or chest in which is kept a bundle of feathers, a sacred Teraphim, and called by the name of Etooa, without which, he said, they could do nothing. This ark, Lieut. C—— particularly examined with his Bible in his hand, and it answered exactly to the dimensions of the ark of the covenant in Leviticus. The Lieutenant asked Minni Minni, if this Etooa was destroyed or lost, what he could do then? Minni laughed, and said, his ancestors had brought this Etooa into the island, and, on occasion, knew where to find one of the same sort. This ark seems to migrate with the chief Priest to other islands, being with Minni Minni at Huaheine when Capt. New arrived, but returned to Matavai during his stay. Jordan, an English resident on the island, also assured him, that this priest was an arrant juggler, who, pretending to consult the Etooa, went behind a screen, and praying in one tone of voice, answered himself in another, which he affirmed to be the answer of the Etooa to his prayer.

But there are a peculiar class of priests, who are called *Tahowra 'tooa*, the priests of the deity, who pretend to the most extraordinary inspiration. These also are numerous. Some of them pretend

only particular communication, with one only of their deities; but some affect intimate union with the three superior Etooas, and are consequently respected as men of singular endowments, and gain themselves great attention by their skill in performing their parts in this kind of service. Indeed, they manage the process with so much cunning and address, that some of our own people were staggered, and ready sometimes to suppose the appearances truly supernatural. It is chiefly on the more momentous occasions that these priests exhibit, as the supreme deity must not be troubled about matters of less importance: but in the view of war, under great calamity, the sickness of a chief, and the like. They are dressed in a most fantastic garb, enriched with red and black feathers, to which they suppose the Etooa partial, that as soon as ever the offering is made, he descends on the Morai in one of their sacred birds like a heron, and at their call passes into their bodies: instantly the priest begins to stretch and yawn, to rub his arms, and thighs and legs, and his whole body becomes convulsed, and inflated, as if it was ready to burst. His eyes are thrown into the strangest contortions, sometimes wildly staring, sometimes almost closed up, and every limb and feature appears to have undergone some sudden and surprising change. The speech sometimes is low and muttering, with a peculiar kind of terrible squeaking at intervals; sometimes the voice is raised to the most stupendous pitch, as if bursting for utterance. Though his discourse is intelligible, he affects not to know any of the persons which are around him, nor to be himself sensible of what he is uttering; yet what is spoken on these occasions passes for oracular, and the very voice of God. Thus whatever he asks for, if it can be obtained in the island, it never is refused: and, on these occasions he often makes pretty large demands, though he professes himself to know nothing that hath passed. He has always, however, a colleague and assistant of the same trade, who takes care to note down what the Etooa demands, and the person, on whose account the Etooa thus condescends to come down to earth, and give his responses, carefully accomplishes all his injunctions.—When the deity quits the pretended inspired Priest, he doth it with such violence and convulsions, that the body is left motionless on the ground, and this is contrived at the moment when one of the sacred or Etooa birds takes his flight from the Morai, into whom the Etooa is supposed to return. On the first symptoms of returning life, he utters a loud shriek; and sometimes appears as awaking out of a profound sleep, and unconscious that any thing hath happened.

AFRICAN GENIUS.

It is disputed whether Africans possess a genius for improvement, a foundation in their nature, on which improvements may be raised. As this dispute has sometimes been conducted, it amounts to this question—whether the Bible history is true, and God has actually "made of one blood all the nations of men, who dwell on the face of the earth;" or whether the Bible be false, and the

several nations have had as many distinct first fathers, as there are diversities of complexion and character existing amongst men? Let the infidel prove *his* position if he can, and enjoy the *special and diabolical satisfaction* of having taken away the last hope of man; but let the christian beware how he harbours, for a moment, principles which lead to infidelity, the bosom of eternal night and misery.

Laying aside, however, the reveries of "philosophy falsely so called," what is the fact,—under all their disadvantages, what have Africans been able to perform?

There was a time, when at Rome, who became soon after the mistress of the world, it would not have been a question whether Africa could boast at leasst of *military prowess*; for her rival, Carthage, an African government, had too recently sent her implacable Hannibal to thunder at the gates of the proud city; and not the Roman arms, but the vineyards of Capua defeated the triumphant invaders. The famous "*Delenda est Carthago*" proves how much Cato dreaded the military arms of Africa. But this is a sort of infernal excellence.

What then was the *learning* of Africa? We know she has been famous for learning. The Alexandrian library was a monument scarcely less prodigious than the pyramids, which are to this day the wonder of the world. When the Khaliff Omar ordered it to the flames, the Alexandrian library made fuel to heat for six months the baths of the city: *this was Africa.*

What has Africa done for *religion?* Africa has, according to the received account, given to the world the Septuagint version of the Old Testament Scriptures; a work of incalculable benefit; a work which the holy Redeemer and his apostles read and quoted in their discourses. Africa was once adorned with christian churches, and her extended plains, sprinkled with communities of the faithful, resounded with the praises of redeeming love. Africa *fell late* before the corruptions of the secularized church. She long withstood the prevailing errors: purity of doctrine, purity of disipline. power of religion, have all distingushed the African churches. Africa has furnished a NOBLE ARMY OF MARTYRS for the "testimony of Jesus." Africa has had *distinguished theologians*, teachers of christian doctrine. Some of the most eminent of the christian fathers taught in Africa. Augustine, and Cyprian, luminaries of the christian church, were natives of Africa; Europe and America acknowledge their worth to the present day.

O Africa! despised, insulted, injured, bleeding Africa! Is it not enough that the sword of persecution "made havock of thy church?" is it not enough that the Roman ambition ravished thy country? is it not enough that the *dark cloud from the bottomless pit*, Rev. ix. 2. that Mahomedan delusion and desolation overcast thy sky, blasting and annihilating the remains of culture and refinement? is it not enough that the victims of slavery have been sought from thy bosom by the foulest corruption, and by barbarous wars, originated and fomented to fill the market with the "sinews and the bones of man?" is it not enough that every

avenue to intellectual improvement has been closed, and the most direct methods employed to corrupt thy moral and debase thy intellectual man? is it not enough, but we must deny the existence of thy germ of genius, the possibility of thy intellectual elevation? Double distilled injustice!!

Full many a gem of purest ray serene,
The dark unfathomed caves of ocean bear;
Full many a rose is born to blush unseen,
And waste its sweetness on the desert air.

The writer intended to have cited some specimens of African genius, and capacity for improvement; but another time must be chosen.

A. B.

Montgomery, Nov. 14. *Christian Messenger.*

FROM THE MISSIONARY REGISTER.

Formation and importance of the Bible Society in Malta.

We are most happy to announce the formation of a Bible society in a spot so favourable as Malta for the circulation of the Scriptures. The establishment of this institution is no common occurrence.

The part which the head of the Roman Catholic church has lately taken, in opposing the circulation, without note or comment, of the pure word of God, has thrown difficulties in the way of the formation and operation of Bible societies in countries where, like Malta and a great part of the European coast of the Mediterranean, the power of that church is dominant: but there are multitudes, even in that communion, who have so felt in themselves and witnessed in others the benign influence of the Scriptures, that they consider it criminal to withhold this bread of life from perishing souls, and some, in the true spirit of martyrdom, are willing to encounter the loss of all things, rather than hide the sacred light under a bushel.

But all the other christian churches round the Mediterranean, besides the Roman Catholic, are so far from inhibiting or fettering the circulation of the divine word, that they receive it, when offered to them, with joy and gratitude, and hail with exultation the prospects of its free distribution among them; and in thus acting, they are drawing a deeper and broader line of distinction between themselves and the Roman church than history has yet shown; and will, doubtless, recover the primitive truth, and simplicity, and energy of the christian church, in proportion as they open among themselves a free access for the light of the Scriptures.

We are, indeed, sufficiently aware, that, by treaty, the Roman Catholic creed is to be left in undisturbed possession of Malta. But neither ought Christian missionaries in Malta, nor the supporters of a Bible society there, to awaken any jealousy in the minds of Roman Catholics. Their object is, the diffusion of the truth, and of the records which contain it, wherever, particularly on the shores of the Mediterranean and the Euxine, men are found willing

to receive them. Besides the numerous tribes of Greek, Armenian, Syrian, Coptic, and Abyssinian Christians, who are eager to receive the Scriptures, the Jews and Mahomedans, scattered on the shores of these great inland seas, accept with thankfulness, copies of the divine work.

And, by the good Providence of God, the Scriptures are in preparation for all these tribes. The British and Foreign Bible Society, with the Bible society of the Russian empire, and their numerous fellow-labourers, will, at no great distance of time, almost renew the wonders of the day of Pentecost. *Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphilia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians*—all will read in their *own tongues the wonderful works of God!*—The Arabic, Persian, Turkish, Tartar, Armenian, and Syriac Scriptures are in part published; and measures are taking for their completion. Mr. Jowett will devote himself to the modern Greek: the Jews' Society has nearly finished the Hebrew New Testament: and measures are in progress for preparing the Ethiopic, for the revival of the Abyssinian churches. An abundant supply of the sacred oracles in all the European languages is ready, wherever wanted.

At such a seasonable time, and under such favourable circumstances, the Bible society at Malta has been formed. It was not constituted an auxiliary to the British and Foreign Bible Society, because it was thought requisite, in order to allay groundless apprehensions, to form itself, in some respects, under more restricted regulations than that society; particularly with regard to Italian Scriptures, which, by one of its rules, are to be circulated by it only in the excellent version of Martini, archbishop of Florence, in order to obviate the objections which have been urged against the Protestant versions.

The committee of the society consists of three Englishmen, three Maltese, and three foreigners. There are three secretaries, who are the Rev. William Jowett, the Rev. Isaac Lowndes, and Dr. Cleardo Naudi.

The establishment of the society is very much due to the zeal and exertions of Mr. Henry Drummond, who visited the island from Naples, where he had been actively employed in the printing of Tracts and the Scriptures in Italian. It was formed by the union among themselves of some zealous friends of the great cause; not at a public meeting, assembled as usual for the occasion, as circumstances rendered that impracticable. We doubt not but that the society will receive that countenance and support from all the friends of truth in the Mediterranean, which its objects demand. A main point is gained in the establishment of an organized institution. Its correspondence will immediately branch out to perhaps twenty ports round the Mediterranean, in which places the circulation of the rules of the society will make

its existence and its plan known, and will guide others in pursuing the same object.

The British and Foreign Bible Society has, with its accustomed promptitude and liberality, placed the sum of 500*l.* at the disposal of the Malta Bible Society; beside a large supply of the Scriptures in various languages.

CHROKEE MISSION.

We have seen a letter published from the Rev. Cyrus Kingsberry, a Missionary in the Cherokee nation. It contains an encouraging account of the prospect of succeeding in the object of the mission. Mr. Kingsbury, assisted by Messrs. Hall and Williams, it appears, have settled at a place in the nation called Chickamaugh. They have raised four cabins, and intend building more for school and dwelling houses, and are about to commence the building of a mill, and are burning brick and lime for the purpose of building chimnies, &c. They calculate on obtaining their principal resources from the cultivation of the land, raising stock, &c. They were then busy on their farm preparing for a crop. In the month of June they had 26 scholars, from four to eighteen years of age, some full blooded Cherokees, and some partly white. All except nine speak the English language. Six of the native children, who had been at school before, read the Scriptures, and have committed a considerable portion of the Catechism. The deportment of all the children surpasses the most sanguine expectation. They expected a considerable increase to their school in a few days. They had established a Sunday School, which also succeeded very well. Their preachings, which are on every Sunday, are very numerously attended. The congregation is respectable and increasing. [*Rel. Remem.*

SYNOD OF PITTSBURGH.

Narrative of the State of Religion within the bounds of the Synod of Pittsburgh, (Pa.) *Oct.* 10, 1817.

The committee appointed to condense the Reports of the Presbyteries on the state of religion, reported.

That it appears from the several reports, that although vice and immorality in many places prevail, and that many are careless and unconcerned in things that belong to their eternal peace, yet there is reason to be grateful to the God of all grace, that he has not been provoked to take his Holy Spirit from the churches under their care; but that is convincing and converting sinners, and building up believers in their most holy faith.

In the Presbytery of Hartford, there is an increased attention to religion, and very evident tokens of the presence of God comforting and building up believers, and awakening the careless, in some of their congregations.

In the Presbytery of Erie, there is a general, and in a few of their churches, an increased attention to the preaching of the Gospel; and bible classes have been formed in some, and the concert of prayer is observed in most of their churches.

In the Presbytery of Redstone, the concert of prayer has been observed; there has been a general and decent attention to the ordinances of the Gospel. In the city of Pittsburgh, and elsewhere, there are a number of praying societies, and Bible Classes have been formed in several of their congregations, and are well attended.

In the Presbytery of Grand River, the state of morals and society is gradually improving; their congregations manifest an increasing desire for the preaching of the Gospel. Some new societies have been formed, and the number of labourers in the vineyard increased; and considerable attention is paid to the education of pious young men, for the gospel ministry. Female charitable societies, auxiliary education and Bible Societies, and male and female praying societies, are multiplied; and in several places God has graciously poured out his Spirit, and numbers have hopefully been born into his kingdom. In other places individuals are inquiring, with anxious solicitude, what they shall do to be saved. The prospects are such as ought to animate, rather than discourage such as ought to fill their hearts with gratitude and praise to God, and inspire an animating hope, that God, in covenant faithfulness, will ere long, make the wilderness blossom as the rose.

In the presbytery of Ohio, there is an increasing attention to the means of grace. The monthly concert of prayer is well observed; Female Societies, auxiliary to the Western Missionary Society, have been formed in several of their congregations, who cheerfully engage to retrench their own personal expenses, that they may aid the cause of missions.

The number of praying societies is also increased; in four or five congregations, there are evidences of a work of the Spirit of God; the Spirit of grace and supplication has been poured out, many are awakened and anxiously inquiring what they shall do to be saved; some are rejoicing in hope, and exhibiting encouraging evidences that God has called them out of darkness into his marvellous light.

JUVENILE DEPARTMENT.

A SABBATH VISIT.

It was on the last Sabbath morning in the year, after having heard an impressive discourse on the 16th verse of the 91st Psalm, "With long life I will satisfy him, and show him my salvation," that I turned my steps towards the chamber of affliction. It was a spot far hid from the public eye, but dear to my recollection as the scene where I had spent some happy moments in witnessing the efficacy of divine grace, in cheering and supporting a poor, tried, but patient disciple of the compassionate Jesus. My companion was young and in the bloom of health, and I hoped that when he had seen what Jesus can do for his afflicted ones, he too might be led to love him. We found the young woman in the room alone; she knew me, and her countenance indicated a lively satisfaction that we were permitted to meet each other again. She appeared,

if possible, more emaciated and reduced than when I saw her last. Her poor thin wrists were fastened by long strings to the bed-posts, to prevent the ill effects of her struggling during the fits to which she is liable. The sun shone brightly upon her bed. I said, "'Tis a lovely sabbath-day: I cannot help thinking of that better sabbath which we shall spend in heaven." Her eyes spoke the language of earnest desire. She took her alphabet, (for Ellen is dumb,) and pointed out the following words: "I have been unable to take any thing but drink for four months; I have been very near death."—"And how did you feel then? Did you wish to be gone?"—"Sometimes I did."—"It is a comfort to know that there is one who feels for you, and that as soon as Jesus sees that you are prepared for heaven, he will come and receive you." She raised her finger in token of affirmation, and smiled; (I cannot describe how she looked.)—"Does Satan still assail you as he used to do?"—"Yes."—"How do you resist and conquer him? By pleading that you have done well?" She shook her head. "How then?"—After a little pause, "By looking to Christ."—I repeated the following verses:

"When language and disease invade
This trembling house of clay,
'Tis sweet to look beyond our cage,
And long to fly away.

Sweet to look inward and attend
The whispers of his love;
Sweet to look upward and behold
Where Jesus reigns above.

Sweet to look back, and see my name
In life's fair book set down;
Sweet to look forward and behold
Eternal joys my own.

If such the sweetness of the streams,
What must the fountain be,
Where saints and angels draw their bliss
Immediately from thee."

She made no remark; but we had little difficulty in perceiving the sentiments of her mind. We were about to leave her after reading a part of the first chapter of the epistle to the Colossians, when she seemed to feel a new joy at hearing the well known footsteps of her mother, who entered the room, and was soon after followed by Jane, another daughter, both of them evidently very unwell. Poor Ellen's story was indeed true; for four months her jaw had been doubly locked, and though craving with hunger, nothing could be introduced to her mouth but a little liquid. She has been confined in her bed for nine years, and they are very poor, yet she bears all patiently: one thing alone depresses her very much; she sometimes loses her reason; when she feels the approach of this calamity, her spirits sink low indeed. Still oppressed as her tender frame is by these accumulated ills, and cast

down as her mind often is by doubts and fears, she is not, and she will not be forsaken. And she told us that she would not, if she could, exchange her present condition for health and the enjoyment of temporal comforts, without a hope in Christ. We poured out our hearts together in prayer, and I trust enjoyed something like an antepast of that sweet communion which our spirits shall one day hold within the veil, when the inhabitants shall no more say I am sick, and where God shall wipe away all tears from our eyes. But we had not yet seen all the afflicted members of this interesting family; we had yet to visit Betsy who has kept her bed in a helpless state, by a complaint on the spine, for five years. "What an affliction, said my young friend, (as we walked towards her lodging,) must it be to one who loves the Sabbath and the house of God so well as Ellen does, that she is prevented enjoying them. The sun shone upon her bed, and there was one above, I think, who looked down upon her. How she seemed to feel at the name of Jesus!" Blessed be his name, his eye is ever fixed upon his people; when he afflicts them it is in love, nor will he suffer them to be tried above that which they are able to bear. We had but a few moments to enjoy with Betsy, and they were such moments as I hope never to forget. If she had not spoken, I should have supposed that her mind was the seat of almost uninterrupted tranquillity and peace. Disease had quenched the lively bloom of early youth; her eyes appeared sunk, but there was a silent expression, a calm serenity, a ray of peace which nothing surely but religion could have imparted: yet Betsy is filled with doubts and fears. I will only note down a few of her remarks: "*When* I can say, my times are in thine hand, I am happy; but I am very unbelieving, and unbelief is so great a sin, it so dishonours God: this is all my hope, 'the blood of Jesus Christ his Son cleanseth from *all* sin.' If it were not for that one word *all*, I should sink; but as it is said *all* sin, I hope mine may be pardoned: I know that the best way to overcome unbelief is by looking to Jesus. If I were to be so employed, my faith would not be so weak as it is.

"And yet small as my hope is, I would not part with it; I would not give it up for the world. I don't wish to be well, Sir, I only wish to realize my interest in Christ. The ways of God are mysterious: when I hear of useful lives being taken away, I often wonder why my unprofitable life is spared; but we shall know all; all is wisely done." I told her that Mr. C. in the morning sermon had remarked, that those who say they are so poor, and insignificant, that they can do nothing for God, are mistaken; for if they can do nothing else, by a holy example they may recommend the gospel to others. "I would not live to the world," said she, "but I should be afraid of myself, if I were restored to health."

'Tis religion that can give
Solid pleasures while we live;
'Tis religion must supply
Real comfort when we die.

We again knelt in prayer, and retired with hearts full, I trust, of sympathy for those children of poverty and distress, and of gratitude to God, for having invited us to receive that gospel whose discourses can support the mind in the lowest extremities, and administer consolation when earthly friends are removed, and temporal comforts destroyed. "How different," said my companion, "would it have been if we had gone this morning to visit wicked persons in such circumstances; we should have found them fretful, and impatient, and perhaps swearing!" Yes, and how would it have been if Betsy and Ellen had put off the concerns of religion to the present hour! Could they now have borne the voice of an accusing conscience, if conscience had been permitted to awake? is it not more probable, that the load of their unpardoned guilt would have sunk them in everlasting despair, or have driven reason for ever from their agitated minds?

But *they* will join the company in heaven. Yes, I believe they will, and O how amazing will be the transition! How will surprise burst upon the happy spirit set free from the body of pain, and introduced to the regions of immortal health and peace! How will Jesus their sympathizing elder brother step from his throne to welcome them to his arms, and how gladly will they join in the universal acknowledgment—"He hath done all things well." Come, then, my dear young friends, leave the momentary pleasures of the ensnaring world. Let me this day summon you around a Saviour's cross. Come, gird on the whole armour of God, resist your growing sins, lean upon the strength of Christ, and when your mortal strength shall fail, he will make your bed in your sickness, he will smooth your dying pillow, and we shall finally, I hope, enter on that sweet, that eternal sabbath, which remains for the people of God. [*Youth's Mag.*

(*Communicated for the Christian Herald.*)

THE YOUNG MEN'S MISSIONARY SOCIETY OF NEW-YORK.

The Annual Meeting of this Institution was held on the Evening of the 8th inst. at the School-room in Rose-street.

The room, though very large, was entirely filled with members of the Society.

The annual Report of the Board of Directors, which will soon be published, was read, approved, and ordered to be printed.—After several other motions, one was introduced to approve a plan which, from the Report, it appeared the Directors had in contemplation—to build, in the out skirts of the city, a spacious Mission-house, for the accommodation of the poor attending on the ministration of their Missionaries, who had warmly recommended such a measure as indispensably necessary to the success of their labours. This unexpected motion was ably advocated, and unanimously passed. At the instance of a number of the members, subscription papers were immediately put in circulation, and before the exercises of the meeting were over, there was subscribed towards this interesting and important object, the

sum of $ 1028. In addition to this generous subscription, upwards of $ 400 were paid to the Treasurer for the regular dues of members present.

The following gentlemen were elected Managers of the Society for the ensuing year:

John D. Keese, *President;* G. B. Vroom, *1st Vice-President;* David S. Lyon, *2d Vice-President;* Jonathan W. Kellogg, *Treasurer;* Rev. Alexander M'Clelland, *Corresponding Secretary;* William Poe, *Clerk;* Marcus Wilber, *Assistant Clerk.*

Other Directors: Rev. James M. Mathews, Rev. R. B. E. Mc Leod, Rev. Henry Blatchford, Rev. John Knox, John Nitchie, John K. Cowperthwaite, William Tuthill, John A. Lent, Lawrence V. De Forest, James R. Manley, Rufus L. Nevins, James Ruthven, William Smith.

We understand that Col. Henry Rutgers. with his characteristic liberality, has agreed to present to the Society ground on which they intend to build a Mission-house of about 32 by 60 feet. Very liberal additions have been made to the subscription lists, since the meeting of the Society, by members who were absent, and other benevolent friends to religion and to the poor. As a considerable sum will, however, yet be wanting to complete this valuable plan, each of the Directors is authorised to receive subscriptions, and each has a book for that purpose. Those who wish to aid in sending the Gospel to the poor of our city, *without money and without price*, will have an opportunity of gratifying their wishes.

The annual Sermon will be preached before this Society on the evening of the last Sabbath in this month, in the Associate Reformed Church in Murray-street, by the Rev. A. M'Clelland, and a collection taken up in aid of the funds of this interesting Institution.

(*For the Christian Herald.*)

PARAPHRASE,

Suggested by some sentiments in an animated discourse lately preached in this city, upon the words,—"By whom shall Jacob arise, when he is small, but by the mighty God of Jacob?" Amos vii. 2.

"By whom," the *ardent* preacher cries,
"Shall Jacob when he's small arise?"
God works *by means*, his church to raise,
And make her thro' the earth a praise.

By *Love* that overlooketh *sect*,
And feels for *all* a kind respect;
That *all* bids welcome to his board,
Who bear the image of their Lord.

By *Charity* that knows no bound,
Circling our sinful globe around;
Employing ev'ry hopeful plan
To meliorate the state of man.

By *zeal* that prompts the enterprise
To frozen climes, or torrid skies,
To spread the doctrines of the cross,
"Sincere" from the debasing gloss.

By social, cordial, *candid* prayer,
That all the heav'nly grace may share.

By Faith that fastens on the word
Of Jacob's *true* and *mighty* Lord.

THE CHRISTIAN HERALD.

VOL. IV.] *Saturday, December* 27, 1817. [No. 14.

SENECA AND MUNSEE INDIANS.

[We copy from the *Alleghany Magazine;* the following extracts from a letter written by the Rev. TIMOTHY ALDEN, to the Secretary of the Society for the Propagation of the Gospel among the Indians and others in North America, giving an account of a Missionary Tour made by him, in company with his eldest son, among the Tribes above mentioned, in August and September last.]

As one of the leading objects of your benevolent institution is to carry the glad tidings of salvation to the poor benighted Indian tribes of North America, a somewhat circumstantial account of those we had the satisfaction to see, will, no doubt, be expected. I should have more to offer, on this occasion, if I had not written so largely to the Rev. Dr. M'Kean, last autumn, respecting Cornplanter and the Indians in his little town. As that communication was printed, I take the liberty to forward you a copy of it, which, if honoured with a place among the aboriginal documents of your Society, will supersede the necessity of adding several things, which, perhaps, may be thought not unworthy of notice.

In Cornplanter's village, extending one mile along the banks of the Alleghany, are forty-eight persons of different ages and both sexes. I preached twice, on the sabbath, in the spacious house of that noble spirited chief, which was well filled, and mostly with Indians. Henry Obeel, Cornplanter's eldest son, a major in the late war, officiated as my interpreter. He performed with promptitude and in such a manner as to arrest the attention of the aboriginal part of my auditory. He has often interpreted in councils, on subjects of business, but never before for a clergyman. Few of the Senecas have ever had so great advantages for an education as the major. In early life, he was at school nearly six years in Philadelphia. He is a man of a very strong mind, and, were his moral character as exemplary as that of his venerable father, he might calculate on arriving, in due time, at the highest honours of his tribe.

At the close of each of my discourses, Cornplanter rose and delivered an interesting address, in which he expressed his gratitude for the notice taken of him and his people. He said, *I am always happy to see the ministers and to have them preach in Jennesadaga. We begin to understand something of the gospel. We have been in the dark, but we are beginning to see light. I have long been convinced that we are wrong and that you are right.*

I have often told my people, that we must be wrong, and that you must be right, because you have the words of the Great Spirit written in a book.

I had informed him, the day before, that I was going to see Red Jacket, and the Indians of his village. In one of his addresses, with which he was pleased to honour me, he said, *I have often talked to Red Jacket about worshipping the Great Spirit in your way; but he has constantly told me that he was determined never to conform to your way. He said he meant to hold on in the way which his fathers had taught him. As your object is good, it can do no hurt for you to visit him and his people, but I do not think that he will take hold of it,* [that is, as the interpreter was understood, Red Jacket would not consent to embrace the terms of the gospel.] *If I thought Red Jacket would take hold of it, I would go with you to see Red Jacket and talk to him about it.* What an interesting idea! Cornplanter, with his imperfect knowledge, is so impressed with the importance of the Christian religion, that, could he have assurances that a brother chief, heretofore avowedly hostile, was become friendly to it, he would travel one of the worst roads in America, a hundred miles, merely to talk to him about it! Must he not have been blessed with some special communications from the Holy Spirit?

On the following day, he very obligingly accompanied us fourteen miles, to Cold Spring. In passing difficult and dangerous places he kindly took the lead, showing us thes afest course, and, whenever we came to a piece of tolerable road, with much civility, he would fall back, and pointing for me to go forward, say, in broken English, *good road, good road.*

We visited the school still kept by the worthy Mr. Samuel Oldham. It consists of thirteen Indian boys and eight or ten white children. Their instructor, at times, feels much discouraged at the slow progress of his aboriginal pupils; yet, it was evident that they had made considerable improvement in reading since our former visit. In penmanship they have done remarkably well. Some specimens of copy-hand writing, by the Indian boys, were excellent. Cornplanter said he hoped yet to see some of these so instructed as to become teachers in the tribe.

Mr. Oldham and his pious consort are much esteemed by all the natives of the village, and receive many tokens of affection. A deer is never killed but they have a part of it. Mr. Oldham, in a very commendable manner, holds a meeting on the sabbath, at which he reads some approved sermon, prays, and sings. The Indians and some of the white people residing on the Kinju flats, two miles below Jennesadaga, are constant attendants. The example of Mr. Oldham and his family has had a happy effect on the place. The sabbath is not profaned, as formerly, by labour, hunting, or amusements. A solemn stillness

prevails and the poor Indians statedly resort to the house of prayer.

The school at Cold Spring consists of seventeen Indian boys, who are diligently instructed by Mr. Elkinton, at the expense of the Friends, who have long bestowed their benevolent attentions on this section of the Seneca tribe. We heard the pupils spell in concert and in the same way repeat the multiplication table and various tables of weights and measures, with a correctness which bespoke the fidelity of their preceptor. Having a considerable distance to ride, that day, we could not spend so much time in examining the school as, otherwise, would have been gratifying.

I preached at the house of Esquire Green, in Big Valley, nigh the upper end of the Indian reserve, which lies on the Alleghany. I was fortunate to meet with Mr. Daniel M'Kay, a gentleman, whom I had formerly known, and who, from a former long residence among the Senecas, was well versed in their language. Au-neh-yesh, a respectable chief, usually called Long John, and more than a dozen other Indians attended the meeting. Mr. M'Kay acted the part of an interpreter with ability. The chief made a speech, in which he thanked me for coming to see the Indians and to preach to them, and wished me to express his grateful acknowledgments to the good people, who thought so much of the poor Indians as to send a preacher to them. Something was suggested on the importance of having their children instructed, and the question was asked whether it would be agreeable to the Indians to have a school established at Squish-an-a-doh-toh, his place of residence. He was understood to accede to the importance of such institutions, but said he could not make a reply till a council had decided. I intimated that, in case the chiefs should communicate a wish to have a school in that part of the reserve, which is remote from the one under the kind direction of the Friends, there was no doubt but such a wish would be promptly gratified.

Shaping our course northerly, through Big Valley, Isshua, Eden, and Hamburgh, we came to the shore of lake Erie, fourteen miles from Buffalo. On Tuesday evening the 20th of August, we arrived at the house of Mr. Jabez Backus Hyde, a worthy pious man, with a charming family, who has kept the Indian school, for five years, in the Seneca village on Buffalo creek, four miles from its mouth. From all the intelligence I had been able to collect, I had little expectation of being permitted to preach the gospel to this part of the tribe. I, however, met with a much more agreeable reception than I had anticipated. On Wednesday, accompanied by Mr. Hyde, we visited some of the natives, and particularly Young King and Captain Pollard, two of the most influential chiefs. The business of my mission was made known to them, and they were pleased to express their approbation of the object. Pollard said he was glad I had called on the chiefs so as to inform them of my wishes, that they might have opportunity to

communicate them to their people. Young King and Pollard agreed to give general notice of the meeting, which they preferred to have on the sabbath, and Jacob Jamieson engaged to interpret on the occasion. He is lately from Dartmouth college, where he had been a student two years. On Thursday we rode to Lewistown and returned on Saturday. On our way we had the satisfaction of viewing, for a few moments, that wonderful specimen of the true sublime of nature, the Falls of Niagara, or, in the language of the Senecas, Ye-uch-gau Kos-kongh-sha-de.

We met at the school-house in the Seneca village, at the appointed time, and it was filled with the tawny inhabitants, while a considerable number stood without, at the door and windows. Ten chiefs were present, of whom one was the noted *So-gwe-e-wau-tau*, which literally means, *Wide awake and keeps every one else awake*, known by the name of Red Jacket, of whose shrewd remarks to missionaries, on some former occasions, you have probably been apprised. As I did not call on him on the previous Wednesday, I knew not but he would have thought himself neglected. I was happy to learn that, when Pollard informed him of my arrival and wishes to preach to the Indians, he expressed his unqualified approbation of the steps taken for that purpose, and offered nothing in the way of objection, as he had formerly done to my predecessors. Mr. Hyde was delighted to see such a full meeting, and especially so many chiefs giving a respectful attention to the word dispensed. In my address, I spoke of the past and present state of the Indians, lamented the bad example too often set them, and the injustice not unfrequently done them by the unprincipled among their white brethren. I spoke of the excellence and infinite importance of the gospel and the comfort, which many Indians had enjoyed, on a death-bed, in trusting their souls to the Lord Jesus Christ. I descanted on the uncertainty of life, judgment to come, and an eternity to follow, the awful state of all men by nature, and the only method of escape from the wrath which awaits the impenitent and unbelieving, representing that Jesus is the Son of God, and the only Saviour of the world. I also spoke of the wonderful exertions of the present day for sending the gospel to the unenlightened parts of the earth, of the prophetic declarations of Scripture relative to a happy period, which is fast approaching, when the poor Indians, and millions of the human race as ignorant as they, would be brought to behold and to rejoice in the glorious light of the gospel; when every wicked practice would come to an end, and all the tribes of men would form one vast band of brethren. I mentioned that the good people of Boston and its vicinity, a distant place on this island, adopting their language, had sent me to preach to them, that they had no sinister motives for so doing, that they did not wish for their land nor any thing they possessed; but, feeling the comforts of religion in their own hearts, they longed to see the Indians and all their fellow-

creatures blessed with the heart-cheering hopes of the gospel of Jesus, and that they considered it a duty to help those, who are unable to help themselves, as far as in their power, to a knowledge of such infinite moment to every human being. I intimated, in the close of my address, that I should gladly hear any remarks they might see fit to make upon any thing I had offered.

After a short consultation, Captain Pollard rose, and, in a very graceful and eloquent manner, delivered a speech. I regret that I cannot present it to you in full. Never did I behold a more solemn and interesting countenance. Jamieson said he could not interpret the whole, but would give me a sketch. It was nearly in these words: *Brother, the chiefs have agreed that I should speak to you in their name. We are happy to see you among us. We are happy to hear about the Great Spirit. We are happy to hear the gospel. We have understood almost every thing you have told us. We like it very much. We thank you for coming to talk to us. We thank the good people of Boston, who have thought of us and have sent you to us. We shall be glad to have ministers come to see us again.*

This is probably a very meagre, as well as a greatly abridged version of a speech, in the pronouncing of which the chief was not less than twenty minutes, and displayed the talents of an orator absorbed in the magnitude of his subject. I made a short reply, expressing my hope, that, in due time, they would be blessed with the full orbed influence of the glorious Sun of Righteousness, that they would understand the truths of the gospel, and embrace them to their greatest comfort in life, and in death, and that, should we never meet together again, to worship the Great Spirit upon earth, we might meet with joy at the tribunal of Heaven, and spend an eternity in praising and blessing the great God and Redeemer.

After shaking hands, according to custom on all such occasions, we parted, I trust, mutually pleased and gratified.

The Indians are much attached to Mr. Hyde and his family, who have been of much advantage to them by example and instruction. The school, consisting of thirty Indian boys, is in as prosperous a condition as could reasonably be expected; yet the preceptor, like Mr. Oldham, feels great discouragement at the slow proficiency of his pupils. Mr. Hyde has written a series of discourses embracing, in plain and perspicuous language, the leading historical and doctrinal parts of the Bible, a number of which he has delivered and caused to be interpreted to the Indians. It is desirable that he should persevere in this labour of love.

The more I have attended to the situation of the aboriginal part of our extensive republic, the more I have been convinced, that, to teach the Indians, with effect, the truths of the gospel, ministers must live with them, learn, and preach to them in their vernacular tongue. It is generally difficult to procure an interpreter

of abilities, and still more to preach in such a manner, that justice may be done to many subjects and a faithful translation be given. The fact is, the languages of our red brethren are barren of terms for conveying many gospel truths to their understanding. Still, if a minister were fully acquainted with their language and their peculiar mode of illustrating subjects, he would be able to convey his meaning in a way, which would be comprehended. Mr. Daniel S. Butrick, who has the religious welfare of our aborigines greatly at heart, who has spent much time with the Senecas, who has made considerable progress in acquiring their dialect, and who would willingly devote his life to their spiritual interests, on the day of our arrival at the Seneca village, set out for Boston in order to be ordained and take his departure, as a missionary, to the Chauktaus, or some other southern tribe. On learning the excellence of his character and being apprised of his probable extensive usefulness to the Senecas, if settled among them, with the advice of the Rev. Mr. Squier of Buffalo, and Mr. Hyde, I wrote the Rev. Dr. Worcester, Sec. For. Miss. Soc. stating that Mr. Butrick seemed to be raised up, in providence, to become a most important blessing to the Senecas, if placed among them; to become, to them, a David Brainerd; and urging, with respectful importunity, that he might be sent back to them, and some other in his stead be commissioned for the contemplated southern department. I feel anxious to know the result.

EXTRACTS

From the Appendix to the 13th Report of the British and Foreign Bible Society.

From the Report of the first Visit to two Hospitals in Cologne.

Last Friday, the 28th of July, 1815, we began to distribute Bibles and Testaments in the Hospital of St. Cecilia, in this city, which contained about 300 wounded soldiers.

Books given them to read, to pass away the tedious hours, made every one alert, and appeared pleasing to them all; but these warriors exhibited a more serious disposition, when they were given to understand, that it was the word of God that was intended to be distributed among them.

When a Bible was offered them, the utmost joy beamed in their eyes; they eagerly grasped it with both hands, and gratefully kissed it. Others came to us, and said, "We intend to go to the Lord's table, and have no book to read." They gladly accepted the New Testament which we gave them; and proceeded in parties to read the account of the institution of the sacrament of the Lord's supper, which we pointed out to them.

In the Dominican Convent, which we visited on Saturday the 29th of July, were about 400 wounded soldiers; and, to our utmost surprise, we had an opportunity to make the delightful observation, that the word of God was to them of greater value,

and more importance than meat or drink, or any other indulgence.

In a corner of one of the upper rooms, a soldier in great agony attracted our attention; a musket-ball had entered between the ear and the jaw-bone, and gone out at the back part of his head; he was in the most excruciating pain, and had not closed his eyes for six days and nights. The Bible which we gave him he bedewed with tears of gratitude, saying, he had now something wherein he could find consolation.

A very emaciated warrior in one of the rooms, who had requested his comrades to tread softly when they walked, as every motion or shake increased the pain of his deep wounds, attracted our attention, from that circumstance. We offered him something to read. "Oh no," said he, "I have no desire to read;" but no sooner had he observed that they were New Testaments which we were distributing, than he called loudly after us, "Oh, dear Sirs, you have the word of God; that is another affair, I should much like to have it." His feeble, but lively and joyful looks, full of gratitude, followed us till we had quitted the room.

Many who received New Testaments, (among whom was a soldier who had entirely lost his hearing by a cannon-ball passing close to his ear,) assured us, that they had had such a book, but had lost it in the field of battle; and expressed peculiar joy on being again furnished with it.

Others, who thought that they had not sufficiently manifested their gratitude in the room, crawled out of their beds to the door, and cried after us, "We thank you most kindly." The language of their souls, spoke through their eyes; and in the looks of those who returned thanks, it was visible, that the question was not of temporal, but of eternal concern.

The Psalms (of David,) to assist them in their devotions, were particularly acceptable to the numerous Catholics from Munster, whom we found here. Those that could not walk, requested their comrades to ask for them in their name; each thought he ought to have one for himself. In many rooms we found some to whom we had already given a book, and who had gone thither, to show to their friends the present they had received, and to draw their attention to it. Most of them had begun to read before we had left the room.

It gave us the greatest pleasure to observe, how willing the Directors, Physicians, and Surgeons were, to assist us in the good cause we had undertaken. Several thanked us for the opportunity we had given them to co-operate with us in our endeavours to procure reformation. One of the Physicians laid a New Testament upon the bed of a young man who was asleep, rejoicing before hand in the pleasure it would give the poor sick youth, who was fond of reading, when he awoke.

The quantity which we brought with us into the Dominican Convent, was not sufficient; and we were obliged to send for an additional number of Bibles. Of this number the last was re-

quested by one of the servants, a Roman Catholic, from Cologne, who wished to present it to his wife, who was a Protestant, and was very fond of reading in the evening.

It is much to be wished that we may soon receive a fresh supply; for the time of sowing is at hand. Every five days, from 50 to 100 convalescents return from hence to the army.

Let us work while it is day, according to the precept of our Lord; St. John's Gospel, chap. ix. 4.

FRANKFORT BIBLE SOCIETY.

Report of the Distribution of Bibles and New Testaments, which took place in the Months of October and November, 1816, at very reduced prices.

An extraordinary inquiry after Bibles has been manifested since Sunday, the 27th October, so that I was frequently called upon by parties of eight or ten together. They were chiefly day-labourers, male and female servants, from the territories of Darmstadt, Fulda, and Hesse Cassel, who repair to this city and its neighbourhood for employment, during the summer and autumn. It is their custom to assemble on Sundays, near the Constable's guard-house in groups, both Protestants and Catholics.

The Catholics, in general, wish for the whole Bible, very few being satisfied with the New Testament only. They wished to have them of a small size, being frequently obliged to go from one place to another in search of employment; and the large Bibles are not so convenient to carry about with them. Though scarcely any one wished to have the Bible for nothing, the money they offered was very trifling indeed; but, notwithstanding this, I could not give them a refusal, so long as I had a copy left, as they feelingly represented their poverty, the present dearness of provisions, and the bad prospect for the ensuing winter. When I mentioned the price, though very low, they appeared dejected; looked at each other, as much as to say, that what I had asked was above their ability to pay; but, when they were about to depart, with some degree of hesitation they pulled out and offered their mites in different proportions.

Most of them manifested great eagerness after the Holy Scriptures; and many even began to read in them before they left my house, and continued so doing as they walked along the street.

I examined many where I had doubts, respecting their ability to read, and found one who could hardly spell, and yet most anxiously requested a copy. I could not deny him a New Testament, as I recollected having read, in the tenth Report of the British and Foreign Bible Society, that, through the distribution of Bibles in North America, a great desire had been excited among children and grown persons to learn to read, considering, that, if a similar good effect were to be brought about in these parts, the sowing of the seed must not be neglected. A Catholic

girl, whose poverty was very visible, told me, that the 12 kreutzer piece which she offered me, had been given her to purchase a Bible. Several to whom I represented they gave too little, borrowed from their companions a few kreutzers to enable them to give something more.

The more our Institution becomes known in other dominions, (which, by the wandering life most of these people lead, cannot fail to be the consequence, and they all come from neighbouring countries, where there are no Bible Societies, and to which they return,) it is to be expected that the demand for Bibles will increase, and more money will be wanted to satisfy the most pressing wants of these strangers.

But who can contemplate the great work of the general dissemination of the Holy Scriptures, without being convinced that it is the Almighty's own doing, and that the Lord often conceals from his servants the means by which he intends to conduct his work; because it is not necessary for servants to know all that their Master intends to do; his help, when it comes, will be more strongly felt, the more earnestly it has been desired.

(Signed) J. D. CLAUS.

Frankfort, November 30, 1816.

From Berbice.

January 27, 1817.

I rejoice, that, through the liberality of the British and Foreign Bible Society, I have been able to put the word of eternal life into the hands of about 60 Negro Slaves in Berbice, within the last year and a half, who three years ago did not know a letter. What a blessing it is that this book is given for the instruction and happiness of Negro Slaves as well as others! A few of the Negroes come to learn to read the Bible almost every evening, and they have found by experience that it keeps them from many evils to which they would be otherwise exposed, and for which they would suffer. Is it not wonderful that any who profess Christianity, should deprive these poor people of this treasure?

What a blessed book is the Bible! It taught the Commissioners of the Crown properly how to manage Negroes in their work, without whips and chains, while under the British Government, of which I have been a witness: but some of their new masters who despise the Bible, and have taken it from their unfortunate Slaves, have completely restored whips and chains. What a blessing would the Bible be in this colony, if the inhabitants in general would read it with serious attention and prayer!

I have also distributed a great many of the Bibles and Testaments among the Negroes in Demerary, where I formerly resided, for which I have received many thanks.

A coloured woman in George Town, in that Colony, has purchased several Testaments from the children in her school. At the request of a gentleman lately from St. Kitts, I sent a Bible to a

Negro Slave, who took great pains to learn to read. He goes nine miles to hear the Moravians preach, and is a helper in their church. The gentleman has assured me, several times, that he is the most confidential Slave under his father's care. The poor man sent me many thanks for the Bible, which I send to the Bible Society through you.

From Convicts on Board the Ocean to the President, Vice-Presidents, and Committee of the British and Foreign Bible Society. Port Jackson, New South Wales, January 30, 1816.

We, the Convicts of this ship, desire to return our warmest thanks to the Noblemen and Gentlemen of the British and Foreign Bible Society, for receiving from the hands of the Rev. J. Youl 25 Bibles, and 125 Testaments. Though we must confess, that of all men living, we are the most unworthy of these great favours; yet there are some we hope among us, who have been plunged into this gulf of misery and wretchedness, for want of duly considering the importance of the Holy Scriptures, who now rejoice in their excellence. We cannot recompense you in any other way, than by telling you, that these Bibles and Testaments have caused many oaths to be turned into prayers, and a number of the worst songs into hymns of praise. Being accompanied on our passage by the Rev. John Youl, Chaplain to the Colony, we are happy to state, that his exertions are never wanting to execute the duty of his office; his interest with Captain Johnston has proved of great utility, in a school being established among the convicts; and a number of the scholars now can read, though imperfectly, in the Bible, which, before, they were utterly strangers to. This they have learned since the commencement of our passage, dated September 1, 1815. The Rev. Mr. Youl attends the school himself daily, and ten of the most intelligent assist in various departments. Therefore, every day, weather permitting, there are 36, or more, reading the Scriptures, which your invaluable Society has furnished us with; besides nearly 30 more learning to attain the same desirable end. Though the school has met with considerable opposition from a number of thoughtless convicts, yet perseverance in it has surmounted every obstacle, and paved the way to a reconciliation between both parties; and learning has gone on with some advantage.

We venture to subscribe ourselves,
Your very obedient and humble Convicts,
(Signed by Thirty-Five Convicts.)

REVIVAL IN BATH, (MAINE.)

FROM THE AMERICAN BAPTIST MAGAZINE.

Extract of a Letter from Rev. S. Stearns, to one of the Editors, dated Bath Sept. 4, 1817.

Rev. and Dear Sir,—As it is the delight of the children of God to record his goodness, and to speak of his wonderful works to

the children of men, I send you the following account of the late gracious work of God among us.

I hope we have not, like Pharaoh's chief butler, wholly forgotten our kind benefactor, although it is now at a late period, that I attempt to give you this brief sketch.

It is about seven years since a small Baptist church was constituted in this town: with a very gradual increase it arose from ten to forty-five members. During the year 1815 the church, and indeed the cause of religion through the place, was very low.—No one is capable of entering fully into my feelings at that time, who has never known the discouragements resulting from an unsuccessful ministry. Sometimes I was on the point of giving up all as lost;—and not unfrequently had gloomy apprehensions, that God would speedily remove the candlestick out of its place. Toward the close of the year, and at the commencement of 1816, appearances became in some degree changed. The first thing visible was an uncommon flocking to meeting, attended with a remarkable stillness and solemnity upon the audience. I had frequently discovered similar appearances: but which like the morning cloud and early dew had soon passed away, and disappointed my fairest hopes. My unbelief prevailed at first to a very great degree. I greatly feared that my expectations would again be cut off. But, blessed be God, that was not the case. As my distress had been long and painful, so now my joy was proportionably great. The Spirit seemed to descend like a mighty rushing wind, and soon a general attention prevailed through the town. Each of the religious societies shared in the work. In this revival, the means God has seen fit to honour have been various. A poor man by the name of Scribner, who stood in the methodist connexion, was apparently blessed to the awakening of a number. But, although the preaching of the Gospel was in many instances blessed to the awakening and comforting of souls, yet, perhaps, the appearance and conversation of the converts, may be considered in more instances as the instrumental cause.

Of the subjects of this work, it may in truth be said, that it has exempted no age, sex or condition. The aged, middle-aged, and youth, have alike shared in its blessings. Some influential characters, and some in the lowest walks of life, have been hopefully born of the Spirit. Among our young merchants the work was so remarkable, that it was often said, that "all our stores had become meeting-houses." The work has been unattended with noise or confusion. Though in some few instances the distress of the awakened has been too great to be suppressed; yet, generally, deep solemnity has marked the penitent; and a holy smile of joy and complacency, the pardoned sinner. In fine, from appearances at the time, and from the effects since discovered, we have reason to believe that it was the work of God; and I do sincerely believe, that Balaam's exclamation concerning Israel may here be applied—"What hath God wrought!" O for hearts to praise and

and glorify his name, who hath regarded us in our low estate, because his mercy endureth for ever!

The work has been for some time past evidently on the decline; but even now, there are a few, who, as the gleaning of the vintage, and as the berries on the uppermost boughs, are one after another coming in.

Since the revival commenced, one hundred and six have been added to this church, and one hundred and seven have joined the two congregational churches in the town. Some have also joined the Methodist communion. May we not hope at the great day, that more than two hundred souls from this work will be found prepared to take a seat at the right hand of the great and good Shepherd!

Since the Lord has been graciously building up his spiritual house among us, he has likewise, in answer to prayer, opened the hearts of the people to build us a neat and convenient house for public worship, sufficiently large for our present society. But, dear Sir, when I record these things, and reflect on my own unworthiness, how surprising does the goodness of God appear! Not unto us, not unto us, but to the name of the Lord be all the glory.

Yours, &c.

SILAS STEARNS.

SABBATH SCHOOLS.

A Letter from a Lady to her friend, dated Braintree, (Mass.) Dec. 9, 1817.

You request, my dear S. a particular account of the Sabbath-School which was formed in this place during the last summer. As far as in my power I will give it; and I do it the more cheerfully, from the hope that you will be encouraged to open one for the benefit of the dear children in H——. Happy in my opinion would it be for every village in our country, could it enumerate a Sabbath-School among its means of improvement.

Early in April last, the expediency of introducing a Sabbath-School was suggested to us, but like many other prudent folks, we were afraid of new things, and had some serious qualms of conscience lest we should violate the fourth commandment by doing on the Sabbath, that which belongs exclusively to the other six days of the week. However, when we found that nothing would be taught but catechisms, the word of God, and hymns, a few of us consented, and the school opened on the third Sabbath in April, with fifteen scholars, four teachers, and a superintendent. Some opposition was made, just enough to animate those who were engaged; but the school rapidly increased, and seventy or eighty were soon on the list. Providence smiled. Children were attentive, and the school generally full until the latter part of summer, when some were less punctual in their attendance. Living as we do, remote from each other, the teachers were unable to visit their scholars; and parents not realizing the im-

portance of punctuality, the children became less ambitious, and a few left the school; many however continued, whose proficiency was such as should excite our thankful praises to Him, without whose blessing all exertions are vain. The school continued until the first of October, and children were entering until near the close. Of those who attended, twenty-seven repeated all of the three catechisms in Emerson's Primer, and from one to five hundred verses from the New Testament; eleven, from five hundred to a thousand; five, from one to three thousand; and one girl, eleven years old, five thousand five hundred and twenty-two verses, and twenty-seven hymns. Of the above number, nine learned the proofs to the Assembly's Catechism, besides learning the catechisms themselves. Many little children, who before could not give a single answer correctly, could repeat one or two of these catechisms, together with several hundred verses in the Bible and many hymns. Of those who entered the school many had never studied any catechism, most of the remainder had nearly forgotten it, and only one could go through with the whole of either catechism, contained in Emerson's Primer. To see the animation and engagedness of some of these dear little ones, I have often thought must more than compensate their teachers, for any labour and exertion necessary to their instruction.

Dear S. you desire that something should be done for the precious souls around you; why not then open a Sabbath-School immediately for their religious instruction? Perhaps if you should do it, you may in mansions of bliss meet many a sister spirit who will tell you that in your school their attention was first arrested. O to be the instrument in God's hands of converting a single soul is worth years of toil and pain. But do you say, it cannot be effected here! Why not? Only let *pious* parents understand the object clearly, and they will send their children, and the influence of their example will soon fill your school.—"Only be strong and of good courage," depending on the Lord for a blessing, and you cannot but succeed. That you *may* do so, and reap a rich reward, is the sincere desire of your affectionate

MARY.

RELIGIOUS TRACTS.

Extracts from the Appendix of a late Report of the London Tract Society.

From the Rev. John Paterson. Tornea, February 5th, 1817.

In Kuopio we met with some good people, particularly a Peasant of whom I had formerly heard much. He is an active promoter of the cause of God in Finland. After he was brought to the knowledge of the truth, he formed the resolution of devoting himself wholly to the cause of God among his countrymen. He sold his farm to his brother, for a reasonable price, on condition that he would furnish him with clothes and board, provide a warm room for him, and feed his horse. His money lies at in-

terest in his brother's hands and he devotes the annual income to the cause of religion. His chief object is the circulation of Tracts. He has had nine or ten of our best Tracts translated into Finnish, and printed at his own expense, among which is THE DAIRYMAN'S DAUGHTER. As soon as he gets a quantity of Tracts ready, he puts his horse to his cart, and sets off, selling them, and giving them away all over the country. He also exhorts the people to flee from the wrath to come, and has been useful in the conversion of some. He is connected with all the good people within his circle, visits them, and encourages them to persevere in the way of the Lord. In short, he is almost an Apostle. He has also borne the expense of a young man's education at Abo, who promises to be a most useful preacher of the Gospel, and who at present assists in translating his Tracts and getting them printed.

From the Committee of the Evangelical Society at Stockholm.

February 7th, 1817.

A MORE general interest in the Society's object has been recently excited throughout the kingdom. We have, in almost every town, active correspondents, who distribute the Tracts most extensively. Our Tracts are now sent to the most remote corners of the kingdom, where they are received with eagerness, and read with the deepest attention. Several noblemen of distinction, professors, and others have shown themselves zealous in this good cause. Some of our Bishops are decidedly favorable, and almost all of them have taken part in the work, and have especially promoted the circulation of our Tracts among the youth attending the places of learning in their respective Dioceses. In Finland our friends also continue active. That the reading of these Tracts has been attended with a blessing, is not a mere probability; for, besides general assurances to this effect in letters, we have positive information, that several persons have been brought to the knowledge of the truth by them, who will, through eternity, exalt and praise the name of the Lord. The reading of that excellent Tract, POOR JOSEPH, has been the means of enlightening the mind of one of our most learned men, at the head of one of our places of education, who now is most active in every good work. Thus we see that the grain of mustard seed, sown in 1808, has become a great tree, which spreads its boughs over the whole country, and bears fruit for time and eternity.

Thus encouraged, the Committee hope, in future, to be enabled to add at least something to the building of the house of the Lord, and to assist in preparing the way for the coming of the Saviour's kingdom, in all its power and glory; an event which, with all true Christians, they most earnestly desire to hasten.

The Committee request the Rev. Mr. Paterson, to assure the Parent Society in London, that we take a most sincere interest in their labours, and that we shall strive together with them, and with all other good people in England, in promoting the increase of the Redeemer's kingdom; and to beg, that the Committee of the Religious Tract Society will continue to favor us with their communications from time to time.

(Communicated for the Christian Herald.)

The Board of Directors of the Young Men's Missionary Society of New York, to the Board of Managers of the United Foreign Missionary Society, wish Grace; and Peace from God our Father and the Lord Jesus Christ.

BRETHREN,

WE have heard with gratitude to God, that to the already widely extended exertions of the Christian world, to diffuse the light of the glorious Gospel of the Grace of God, he has added another Institution, devoted to the same object.

We bless the great Head of the Church, that he has been pleased to shed abroad upon the highest judicatories of three of its most extensive branches in this country, so much of the spirit of Christian love and concord, as to induce them to unite, in erecting and patronizing a Missionary Society, which we ardently hope may have a tendency to increase the manifestations of brotherly love among Christians of different denominations, prove an extensive blessing to those who are sitting in the valley and shadow of death, and become a glory to our land.

Brethren—You have much to encourage you, amidst the many difficulties of your arduous undertaking.—You have the gracious promise, 'Lo! I am with you always,' from *him*, in obedience to whose command, you are endeavouring to do your part, in teaching all nations.

From the wonderful blessings with which our great Master has been pleased, of late, to crown Missionary efforts among the Heathen, you have reason to confide in the promise, that in due season, you also shall reap, if you faint not. May He pour out a spirit of compassion towards the benighted Heathen, upon the members of those Churches, under whose promises of support you have ventured to lift up your standard; and may he abundantly endow you with their prayers and their contributions.—May He send you many faithful and well instructed Missionary servants, in whom the love of God, and of perishing sinners shall abound. May they go forth under your auspices, to sow the precious seed in barren lands; and the dews of heavenly grace make it fruitful wherever it shall fall: so that they, and you, and we, and all who love the Lord Jesus, may rejoice together, in seeing the wilderness and the solitary places become as the garden of the Lord.

Brethren—Engaged in a kindred cause, the sending the light of the Gospel to those on our frontiers, who have none to break to them the bread of life, and who, though bearing the Christian name, are fast relapsing into a state of heathenism, we greet you, beloved in the Lord, as fellow-labourers, in a different part of the same great vineyard. We shall rejoice to hear of your prosperity. We solicit your prayers and your friendly correspondence; and we pray God, to give you peace, brotherly love, and concord, in all your deliberations, wisdom in all your counsels,

and an abundant harvest of souls for your encouragement and your great reward.

As a small, but sincere pledge of our earnest wishes for your prosperity, we enclose a draft on our Treasurer for one hundred dollars.

In behalf of the Board of Directors of the Young Men's Missionary Society of New-York,

JOHN D. KEESE, *President.*

New-York, 11th November, 1817.

FEMALE SUNDAY-SCHOOLS.

"The Female Union Society for the Promotion of Sabbath-Schools," (in the City of New-York,) being anxious to give, in their next Annual Report, a summary account of the rise and progress of Female Sunday-Schools in this country, respectfully request the Directresses of Union Societies, and Superintendents of single schools in the United States, to transmit, (post paid,) to *Miss Oram*, No. 15 Broadway, previous to the first of March, 1818, such information as may furnish materials for an interesting elucidation of their respective histories.

The Reports of the Society will be forwarded to those who may favour the Board with communications on the above subject.

December 27, 1817.

Poetry for Youth.

ABOUT GOD, WHO MADE THE SUN, AND MOON.

Child.

1. I saw the glorious sun arise
From yonder mountain grey;
And as he travell'd through the skies,
The darkness fled away.
And all around me was so bright,
I wish'd it would be always light.

2. But when his shining course was done,
The gentle moon drew nigh,
And stars came twinkling, one by one,
Upon the shady sky.—
Who made the sun to shine so far,
The moon and ev'ry twinkling star?

Mamma.

3. 'Twas God, my child, who made them all
By his almighty skill:
He keeps them, that they do not fall,
And guides them as he will:
That glorious God, who lives afar,
In heav'n, beyond the highest star.

Child.

4. How very great that God must be
Who rolls them through the air!
Too high, Mamma, to notice me,
Or listen to my pray'r!
O tell me, will he condescend
To be a little infant's friend?

Mamma.

5. He will, my love; for though he made
Those wonders in the sky,
You never need to be afraid
He should neglect your cry;
For, humble as a child may be,
A child that prays he loves to see.

6. Behold the daisy where you tread,
That little lowly thing:
Behold the insects o'er your head,
That play about in spring:
Though we may think them mean and small,
Yet God takes notice of them all.

7. And will not Jesus deign to make
A feeble child his care?
Oh, yes! he died for children's sake,
And loves the infant's pray'r.—
God made the stars, and daises too,
And watches over them and you.

THE CHRISTIAN HERALD.

VOL. IV.] *Saturday, January 3, 1818.* [No. 15.

FOREIGN MISSION SCHOOL.

(FROM THE PANOPLIST.)

Extracts from the Report of the Agents of the Foreign Mission School.

[The Report from which the following extracts are made, was prepared by the Visiting Committee of the school, soon after the semi-annual visitation, which was on the first Wednesday of Sept. The agents met early in Oct. 1816; and soon after fixed upon a place for the establishment of the school;—and subsequently proceeded to appoint a principal, as is stated in the Report of the Prudential Committee. As the instruction of the youths in practical agriculture is an important object of the establishment, the agent appointed Dea. HENRY HART, of Goshen, to superintend this branch of business.

It is very natural for the public, and especially for the patrons of the institution, to expect a particular account of the character of the youths, who are patronized. So far as respects the young men themselves, it would perhaps be as well if nothing were published concerning them; but, it is to be hoped, that their instructors will guard them against being elated with the favourable opinion which may be formed of them, by fallible men, and will press upon them the duty of humbling themselves before God, examining their hearts as in his presence, and possessing such a character as he will approve.

After stating at large the facts which have been briefly adverted to, the Report proceeds as follows.]

"The contracting committee, having received authority from the Prudential Committee of the Board, proceeded to purchase in Cornwall two dwelling houses: one for a boarding house, two stories high, newly finished throughout, and painted red; for which, and five and a half acres of good arable land adjoining, and eighty acres of timber land one mile distant, they gave two thousand dollars. The other house is for the Principal, and is two stories high, has two stacks of chimnies, was covered and painted white on the outside, for which and three quarters of an acre of land adjoining, they gave six hundred dollars. The house has since been finished inside, which cost six hundred and twenty-five dollars more.

"The people of Cornwall gave, in consideration of the school being established there, a convenient academy, 40 feet by 20, with three apartments, which is near the above mentioned houses. They also gave thirteen acres of woodland, a part within half a mile, and the remainder within a mile of the academy. And they also subscribed in money and articles of clothing a considerable sum. The whole amount of donations from Cornwall is judged to

be somewhere from eleven to thirteen hundred dollars. Deeds of the above mentioned property have been taken by the contracting committee in behalf of the Board, and having been duly acknowledged and recorded, are now in possession of said committee.*

"About the 1st of May last, the buildings having been prepared, the school commenced its operations at Cornwall under the care of Mr. Dwight.

"Soon after the commencement of the school in Cornwall, the committee received an application from two young men of our own nation to be admitted into the school, for the purpose of being educated for missionary labours among the heathen. Their desire is to give themselves up to the Board to be educated and disposed of, as to their field and station of future labours, just as the Board shall see fit to direct. The name of one is *Samuel Ruggles*, of Brookfield, Con. The name of the other, *James Ely*, a native of Lyme, Con. They are both of age to act for themselves. Ruggles has been a member of Morris Academy at South Farms, under the instruction of the Rev. William R. Weeks, and is highly spoken of by his instructor. He has gained a good knowledge of Latin, and been through several books of the Greek Testament.—Ely has been a member of Bacon Academy, Colchester, Con. He is well recommended, and has been through the most of Virgil. They are members in good standing of the churches in their native towns. They are both destitute of property.

"The committee hesitated, at first, about their admission; but viewing the hand of Providence in this application, and recollecting the principles of the Missionary Seminary at Gosport, Eng. they deemed it their duty to give the young men a trial, until the pleasure of the Board could be known. The committee wished, also, to acquaint themselves more fully with the particular character and promise of these young men. They have consequently been in the school most of the summer; and the committee can now freely express their decided approbation of these young men, and cheerfully recommend them to the patronage of the Board. They appear to be pious and discreet, and to possess respectable talents. They possess, in a high degree, a missionary spirit, and have, we think, some peculiar qualifications to be useful as missionaries. Their desire for the missionary life appears to be not a transient emotion of youth, but a deliberate choice, and a settled principle. And we believe, from all that we can observe, that full confidence may be placed in their firmness and perseverance. They have had their attention and desires, from the first, turned to the Sandwich islands, though they are willing to abide the direction of their patrons. It is not their expectation that they shall be sent to college, nor do they aspire to the rank of teachers or leaders. They expect to obtain such knowledge of the sciences and of theology, as they can in the seminary, and then be school-

* The Legislature of Connecticut passed an act last May, empowering the Board to hold real estate to a certain extent.

masters, catechists or teachers, as the Board shall direct. Ely is a cooper by trade, which we think an additional recommendation.*

"These young men have been extremely useful in the school. Their example and influence among the other youths has been very salutary. Having gained the entire confidence of the foreign boys, they keep them from desiring other company, and maintain a kind of influence, which greatly assists the instructor, and promotes the harmony of the school. They are also fast catching the language of the youths, with whom they associate, and will soon be able to converse in the language of Owhyhee. On the whole, the committee cannot but express the hope that they shall be permitted to retain these young men as members of the school.

"Besides these two young men, the school now consists of ten members. Five of these are the youths from the Sandwich islands; viz. *Obookiah*, *Hopoo*, *Tamoree*, *Tennooe*, and *Honoree*. Concerning these an account is already before the public. The committee have it to say, that their conduct, since they have been in the school, is satisfactory. *Obookiah* has for several years been a professor of the religion of Jesus; and we are happy to say, that his conduct and conversation have been such as become the Gospel. He appears to grow in grace, and more and more to evince the reality of his new birth. He has been studying Latin chiefly the last summer, and has made as good proficiency as youths of our own country ordinarily do. *Hopoo*, having for about two years entertained a hope in Christ, has been the past summer admitted to the first church in Cornwall, and received the ordinance of baptism. He shines uncommonly bright as a Christian; has the zeal of an apostle, and ardently longs for the time, when it shall be thought his duty to return to his countrymen with the message of Jesus. His friends, who know his feelings, have no doubt that Hopoo would burn at the stake for the honour of Christ. *Tennooe* and *Honoree* have given satisfactory evidence of having passed from death unto life; and should their example continue to correspond with this judgment, they will probably soon be admitted to confess Christ before men. Tennooe and Hopoo are about in the same advance of study; they have been attending to English grammar and arithmetic the past summer. Honoree has been employed in reading and spelling, together with exercises of the pen.

[An account is next given of *Tamoree*, who soon after he joined the school, was less submissive to authority and less patient of restraint, than was desirable. The committee say, however, that he has "conducted himself the past summer much to their satisfaction," and that he "has been obedient and respectful." The account concerning him concludes thus:]

"He has uncommon talents and activity, and by the grace of

* The reader will bear it in mind, that the introduction of the mechanical arts among savages holds a prominent place in every wise plan for their civilization.

God, will be eminently useful. Considering the interest which the Christian public feel in him, and the many prayers which daily ascend for his conversion, we are cheered with the hope, that he is a chosen vessel of God to bear his name among the heathen.

"*John Johnson* is a native of Calcutta.—His mother is a Jewess of the race of Black Jews. His father is the son of an English gentleman by the name of Johnson, and a Hindoo woman, whom he married in India. He is a merchant in Calcutta, and put his son on board a British vessel to send him to England for the purpose of receiving an education. On her passage the vessel was captured by an American privateer, and ordered to New-York; but on her way thither she was retaken by a British frigate and carried into Halifax.—Here she was refitted, and sent on a voyage to England. But she fell in with an American frigate, and was taken and sent into New-York. From this place Johnson and the crew were put on board a cartel, and ordered to England as prisoners of war.—But touching at Grenada, in the West Indies, Johnson took the yellow fever. His case being considered hopeless, and the cartel about to sail, the Captain fearing the infection, and knowing Johnson to be a friendless stranger, ordered him to be wrapped in a blanket, and laid on the beach to die. Here he was found by a gentleman of the island, who, with his lady, was taking an evening walk on the beach. The gentleman, learning his situation, ordered his servants to take Johnson to his house.—Here by seasonable aid and nursing he soon recovered, and was then left to go whither he pleased. Not finding a ready passage to England, he went on board an American vessel, and came directly to Derby, Con. From this place he went to live with the Rev. Nathaniel G. Huntington, of Woodbridge; and when the Foreign Mission School was opened, he was sent on to the committee and admitted a member. Johnson is a Mahomedan by habit, and when he first joined the school was very bigoted, usually saying his prayers to the prophet four times a day. But his attachment to this way has evidently much declined. He now begins to doubt the divine mission of Mahomed; and is willing to hear him called an impostor. He manifests a great reverence for the Scriptures, and a great desire to read them, which he is just beginning to do. His progress has as yet been moderate, and his talents are not of the most lively cast. Yet he is diligent and studious. And considering the remarkable leadings of Providence by which he has been placed under our care, we cannot but hope he is designed to be an instrument of good in some station. Johnson speaks the Arabic and Hebrew languages with ease, and is, we think, an important acquisition on this account. He knows Dr. Carey, and has heard him preach; and says the Doctor passes by his father's door every Sabbath in going to church.

"*John Windall* is, according to his own account, a native of the province of Bengal, born about thirty miles from Calcutta. He early entered on board a vessel, and has since followed the seas in vessels of different nations. When the late war commenced he

was thrown out of employ, being in this country :. and on this account found it necessary to apply himself to labour for a subsistence. He came from New York to the western part of Connecticut, and was finally taken up by the Rev. D. A Clark, of Southbury, and after a short residence with him he came into the hands of the agents.

"*Windall* is steady and free from vicious habits, though not religious. He is anxious to learn, and persevering in his exertions, though his talents are of the moderate cast and his progress slow. He began with his letters and is now able to read sentences in the Bible.

"*George Sandwich* is a native of the Sandwich Islands, and came to America when very young. Since his arrival in this country, till the last spring, he has lived principally in Enfield, Mass. When he was received to the school last spring, he scarcely knew the alphabet, and had, by his own account, lived in a thoughtless manner. Soon after he joined the school, he became apparently deeply impressed with the concerns of his soul. His concern continued to increase until, to use his own expression, "all the sins he ever committed came and stood before him." He has since manifested new views and feelings, and gives every comforting evidence of a change of heart. He is naturally of a very amiable friendly disposition, and has acquired habits of industry and economy. His talents are good, and his improvement very encouraging. The committee consider him one of the most promising members of the school.

"*William Kummoolah* is a native of the Sandwich Islands. He came with Captain Robert Edes, to Charlestown, Mass. last year. He is a youth of about 17 years. He can speak but little of our language yet, and is gradually learning to read and spell. To use the language of his instructor: "William is a lovely boy. He is remarkably amiable and affectionate. He has, during the past summer, evidently been the subject of religious exercises of some kind ; though from ignorance of our language he is unable to give an account of them. He has derived great advantage from his serious companions, who could converse and pray with him in his own tongue."

"*Simon Annance* is from one of the Indian tribes in Canada. He has been taken into the school on trial, and has so lately entered that the committee have not had opportunity to form any settled opinion concerning him ; neither have they any thing very interesting to state. If he should be continued in the school, we hope hereafter to give a more detailed account of him.

"Other students might have been admitted ; but the state of the school and of our accommodations would not permit. As soon as we can complete our establishment, and the principal arrives, we hope to be able to receive a considerable addition to our present number. We can have students, as fast as we can accommodate them and support them. Several are now waiting for permission to join the school.

"The semi-annual examination of the school took place before the visiting committee on the first Wednesday of Sept. inst. at 9 o'clock, A. M. It was an interesting occasion. Several of the neighboring clergy and a number of ladies, who have taken an interest in these youths, attended. The students acquitted themselves to the satisfaction of all present. Their accuracy in grammar and arithmetic, and the handsome specimens of their penmanship, which were exhibited, were particularly remarkable. In spelling they found the greatest difficulty.

"In the afternoon, an interesting discourse, adapted to the occasion, was delivered in the meeting-house by the Rev. Mr. Prentice, from Matt. xiii 16, 17. After the sermon, the committee attended in the Academy to hear the Register of behaviour for the term, and to distribute two premiums to the highest on the Register. On examination, it appeared that the first premium belonged to *Tamoree*, and the second to *Hopoo*. It ought, however, to be stated, that Obookiah, and the two American youths, not being present at the beginning of the term, no account was opened with them.

"The students, after a short recess, will spend the vacation in preparing wood for winter

"As to the expenses of the school, they have necessarily been greater at the outset, than will hereafter be the case. Many articles of furniture and implements of husbandry and articles of bedding have been necessary, which we shall not have to furnish every year. The school was set up at a time when provisions were universally scarce and high. And many repairs and conveniences about the buildings were found necessary, which have swelled the bill of expenses.

"The expenses we hope will diminish as we are enabled to take advantage of circumstances. The young men in the school all laboured, in their turn, a part of the time. They have cultivated 4 acres of corn, which is promising; and about 3 acres of potatoes; and secured some hay. The committee hope to be able to extend the farming business next season, so that each student will, by labouring two days in a week, nearly earn his food. Arrangements are making in many neighbouring towns, among benevolent females, to supply clothing for the school; and we think a competent supply will in this way be shortly afforded. The committee have to acknowledge particular obligations for liberal aid in this way from benevolent females in New-Haven, Litchfield, Goshen, Southfarms, Cornwall, East-Guilford, North-Guilford, Haddam, and Stockbridge, Mass.

[After making several inquiries, with respect to the domestic affairs of the school, and suggesting whether it would not be best to have some of the youths study physic and surgery, (the professors of the medical institution at New-Haven offering to permit them to attend lectures gratis,) the committee conclude as follows:]

"The committee cannot conclude this report without expres-

sing the satisfaction they feel in this institution, and the growing interest taking in it by the Christian public in this region. The plan of the school meets with universal approbation; and the conduct of the students has been so regular and respectable as to gain the confidence and affection, not only of the people of Cornwall, but of all the surrounding towns. Hitherto the Lord hath helped us. His hand has been conspicuous in every stage of the institution. And when we look forward, the most encouraging prospects are presented. We hope, ere long, to see this small stream become a river, which shall make glad the city of our God. We long to see the dear youth under our care departing to set up the standard of Jesus in the land of their nativity. We long to see them on the way to their kindred after the flesh, laden with the richest blessing that man ever received; bearing the most joyful message man ever heard. May God hasten the time when the Board will see the way open to establish a mission in the Sandwich Islands.

"The late glorious events at the Society Isles, particularly at Otaheite and Eimeo, make our hearts burn with desire and expectation of witnessing the same triumphs of the cross at Owhyhee and Woahoo. From all accounts we receive, this field is already white to the harvest. O may the labourers, whom God is raising up, soon be prepared to thrust in their sickles and reap.

"The committee pray that the Board may enjoy the presence of God in their present meeting, and that the blessing of many, ready to perish, may come upon them.

Cornwall, Con. Sept. 2, 1817.

(Signed by order)

JAMES MORRIS, *Chairman.*"

AMERICAN BAPTIST MISSION AT RANGOON.

From the American Baptist Magazine.

We give the following extracts from a letter addressed by our excellent sister Judson at Rangoon, to her parents at Bradford, Mass. Although accounts from that mission of a later date have been published, we deem the following too interesting to be omitted.

MRS. JUDSON TO HER PARENTS.

Rangoon, June 3, 1816.

"A few days after the death of our little boy, her Highness, the Viceroy's wife, visited us with a numerous retinue. She really appeared to sympathise with us in our affliction, and requested Mr. Judson not to let it too much affect his health, which was already very feeble. Some time after her visit, she invited us to go out into the country with her for the benefit of our healths, and that our minds, as she expressed it, might be relieved from their distress. We consented, and she sent us an elephant, with a howdah upon it for our conveyance. We went three or four miles through the woods; sometimes the small trees were so near togeth-

er, that our way was impassable, but by the elephants breaking them down, which he did with the greatest ease at the word of his driver.—The scene was truly interesting. Picture to yourselves, my dear parents, thirty men with guns and spears, and red caps on their heads which partly covered their shoulders, then a huge elephant caparisoned with a gilt howdak, which contained a tall, genteel female, richly dressed in red and white silk. We had the honour of riding next to her ladyship; after us, three or four elephants, with her son, and some of the members of government. Two or three hundred followers, male and female, concluded the procession. Our ride terminated in the centre of a beautiful garden of the Viceroy's. I say beautiful, because it was entirely the work of nature,—art had no hand in it. It was full of a variety of fruit trees, growing wild and luxuriant. The noble banyan formed a delightful shade, under which our mats were spread, and we seated ourselves to enjoy the scenery around us. Nothing could exceed the endeavours of the Viceroy's wife to make our excursion agreeable—she gathered fruit and pared it; culled flowers, and knotted them, and presented them with her own hands, which was a mark of her condescension. At dinner she had her table spread by ours, nor did she refuse to partake of whatever we presented her. We returned in the evening, fatigued with riding on the elephant, delighted with the view of the country and the hospitality of the Burmans, and dejected and depressed with their superstition and idolatry—their darkness and ignorance of the true God. Though we have never said any thing to the Viceroy's family on the subject of religion, yet they perceive a great difference between us and the other foreigners who occasionally visit them. Mr. Judson seldom goes to the government house, as it is much easier for me to have access to her ladyship than for him to do business with the Viceroy She treats me with great familiarity, but I am generally reserved and serious in her presence, yet manifest a tender concern for her welfare, with which she is much pleased. I do not despair of finding some opportunity to introduce the subject of religion to her in such a way as may not appear intrusive or disgusting. Were I to appear before her in the character of a teacher, she would think me far beneath her notice, and perhaps forbid my approaching her again; therefore, I think it the most judicious to convince her by my conduct that I am really different from other females who surround her, and so far gain her confidence and affection that I can gradually introduce the subject without her perceiving my object.

In regard to living, we are much more comfortable than formerly. We have had bread for several months, and have just begun to make butter. Effectual measures have lately been taken to destroy those bands of robbers which so much disturbed our peace. Most of them have been taken and executed; so that we are now greatly relieved from our fears, and live much more quiet than formerly. The country seems at present quiet, and things go on with much regularity. But how long things will continue in this state is

uncertain. In trials and afflictions, in peace and prosperity, our only hope is in God, who has ever been our confidence."

"July 18. *My Dear Parents*, I again take my pen to address you—must again tell you of trials and afflictions, which have more or less been our lot from our first engaging in the mission. Mr. Judson, in consequence of too close application to study during the hot season, has so far injured his head and nerves, that he is entirely unable to study or attend to any thing. It has been coming on gradually for four months, and it is now three since he laid aside study altogether. For some time after his eyes were affected, I read to him in Burman, and in that way he was able to continue his studies. But now the state of his nerves is such that he cannot even hear me read. His digestive powers are so weak, that he is unable to take any nourishment excepting rice and vegetables. We are seriously contemplating a voyage to Bengal, hoping that the sea air, or some medical assistance, may be beneficial. We cannot comprehend the design of Providence in these things. If we go to Bengal, the mission must at least be given up for a time, as there is no one to continue here. Whether we shall ever be able to return or not, is uncertain. We had fondly hoped that by the time the language was acquired, a wide and effectual door would be opened for the preaching of the gospel among this people. But now our hopes are blasted, and our brightest prospects darkened. And now, my dear parents, I think I hear you say, Are you not discouraged yet? Is it not best entirely to abandon your object, and come home to America, and settle down in peace and quiet? No! by no means. We will still intercede with our heavenly Father, not only to return us to this mission, but make this affliction tend greatly to its advancement. Or if we may not be permitted to return, we will *beg* and *plead* with others to come, and go on with the mission. We will tell them it is possible for missionary families to live in Burmah without molestation. We will tell them what our eyes have seen, and what our ears have heard, of the horrid idolatry of this people, and how much they need the commiseration of the Christian world. We will do more.—We will return to Burmah with them and spend the remainder of our days, though deprived of health and strength, in assisting them to acquire the language, and encouraging them in their arduous work. No, my dear parents, our hearts are fixed on this mission, and with grace assisting us, we shall relinquish it only with our lives."

"Nov. 14. "Sorrow may endure for a night, but joy cometh in the morning."—Yes, my dear parents, we can write of mercies as well as of afflictions. The dark cloud which hung over us when I last wrote, is dissipated; and the sun of prosperity, made more brilliant by contrast, once more shines upon us. We are still in Rangoon, and our prospects brighter than ever. A few days after my last date, a pious Capt. from Bengal offered us a passage free of expense to Calcutta. This circumstance determined us on going, as Mr. Judson's health continued to decline, and we made preparations accordingly—The Capt. who resided with us during

his stay in Rangoon, suggested the idea of Mr. Judson's taking exercise on horseback every morning with him, and for this purpose procured a horse. This exercise was at first painful, but by persevering in it, and adopting a more generous diet, he found that he was not growing worse as he had been for the three last months. Still, however, his disorder appeared obstinate, and urged the necessity of a voyage to sea.—We had got every thing in readiness, even an order from the Viceroy, without which no female can leave the country, when we received the *joyful* inteligence that Mr. Hough and family had arrived in Bengal, and would soon join us in Rangoon. I immediately gave up the idea of going, tho' we still thought it necessary for Mr. Judson to go. The vessel, however, in which we were to sail, was detained much longer than we expected; during this time, we thought the distressing pains in Mr Judson's head less frequent, and by persevering in his course of exercise and change of diet, we began to hope he might be restored to health without going to sea, and relinquished the voyage altogether. His health is now much better, though he is not able to study so close as formerly. He has purchased him a horse, on which he rides every morning before sun-rise. We had the happiness of welcoming Mr. Hough and family to the mission-house, on the 15th of Oct. After being here three years alone, you will readily imagine that we highly enjoy the society of these dear Christian friends. And now we begin to hope the time is drawing near when there will be something in circulation among the Burmans, which will excite inquiry respecting the religion of Jesus. Mr. Judson has had a tract ready for printing for several months, and the missionaries at Serampore have kindly given us a printing press and types, which have safely arrived. Mr. Hough understands printing, and the carpenters are now busily employed in putting up a room to print in. My time was never so completely occupied as at present. My health is tolerably good, and I feel that I would not change situations with anv person on earth. For a month or two past, I have been employed in writing a little catechism for children in the Burman language. It is just completed, and I am teaching it to a few children who are under my care, and who are learning to read. Pray much for us, my dear parents, for we live where satan's seat is. Pray that it may not be in vain that the gospel is brought to this country, and that we, sinful and guilty as we are, may be made instruments of good to this people.

"The viceroy's wife has lately been called to Ava; but the viceroy still remains. I regretted her going, on several accounts. She had evidently become much attached to me. I had an opportunity of trying the sincerity of her friendship at the time we got our order for going to Bengal. I went to her with a petition which Mr. Judson had written, and, contrary to Burman custom, appeared without a present. She was in an inner room with the viceroy, when I presented the petition; and after hearing it read, she looked at the viceroy, and said it should be grant-

ed. She called her secretary, directed him to write an official order, and have it regularly passed through all the offices, and impressed with the royal stamp. I was determined not to leave her until I received my order, as it would be very difficult to get it unless delivered in her presence. It was not long after the order was sent from the house of government, before one of her under officers came in and told me, it would be a long time before my order would pass through the several offices, and that I had better return to my house, and he would bring me the order. The viceroy's wife asked me if that would do as well? Being perfectly acquainted with the object of the man, I replied to her, that I had much anxiety on account of this order, and if it was her pleasure, I preferred waiting for it. She said it should be as I wished, and ordered the man to expedite the business. As she was unwell, she did not leave her room through the day, and I had an opportunity of conversing much with her Among other things she asked me what Mr. Judson had come to this country for? Before I had time to answer, an elderly woman present, with whom I had had considerable conversation, on our object in coming to this country, replied, that Mr. Judson had come to tell the Burmans of the true God, &c.; and went on and told her word for word all that had ever been said to her. The viceroy's wife then asked what was the difference between the God I worshipped and Gaudama. I had begun to tell her, when one of her people brought in a bag of silver. After she had given orders respecting the money, she wished me to proceed. I had but just begun a second time, when two or three members of government came in, and there it ended. My order was delivered me towards evening, and then I made her a present, and expressed the obligations I was under to her, and bid her good evening.—When an order of this kind is procured by the under officers, it costs about 25 dollars, besides much trouble and perplexity.

"Thus, my dear parents, I have given you a general account of our circumstances for several months. I must now conclude, and prepare my letters to send to Calcutta by the present opportunity. Rest assured, that this letter leaves us in the enjoyment of more comfortable circumstances than we have ever experienced in this place. We hope we do enjoy religion at times, and the presence of God; but we need much more grace, much more humility and devotedness to the cause of God. Do not let a day pass without praying for us. Ever affectionately your daughter,

NANCY JUDSON."

We have the pleasure to announce not only that the printing press above mentioned has arrived at Rangoon, but that it is already in operation. A *Tract* written by Mr. Judson, and a *Catechism* for children by Mrs. Judson, have both been printed in the Burman language by Mr. Hough. Copies of them have been received, by the President of the Board. Thus the PRESS, that powerful engine employed by Providence in the propagation of truth, has been put in motion in this land of darkness. We con-

fidently hope that these first fruits of the mission, in giving light to them that sit in darkness, will be succeeded by a rich harvest of immortal souls —*Editors.*

MR. JUDSON TO DR. BALDWIN.

Rangoon, Feb. 10, 1817.

Rev. and Dear Sir,—I have just heard that a person whom we have sometime calculated on, as a letter carrier to Bengal, is unexpectedly going off in the course of an hour; have, therefore, time only to accompany the inclosed tracts with a line or two.

We have just begun to circulate these publications, and are praying that they may produce some inquiry among the natives.

And here comes a man this moment to talk about religion. What shall I do? I will give him a tract to keep him occupied a few moments while I finish this. There, my friend, sit down and read something that will carry you to heaven, if you believe and receive the glorious Saviour therein exhibited.

We are just entering on a small edition of Matthew, the translation of which I lately commenced. But we are in great want of men and money. Our hands are full from morning till night. I cannot, for my life, translate as fast as brother Hough will print. He has to do all the hard work in the printing-office, without a single assistant, and cannot therefore apply himself to the study of the language, as is desirable. As for me, I have not an hour to converse with the natives, or go out and make proclamation of the glorious gospel. In regard to money, we have drawn more from Bengal, than has been remitted from America; so that were it not for their truly brotherly kindness in honouring our bills on credit, we should actually starve. Moreover, an edition of five thousand of the New Testament, will cost us nearly five thousand dollars. And what are five thousand among a population of seventeen millions, five millions of whom can read? Oh, that all the members of the Baptist Convention could live in Rangoon one month! Will the Christian world ever awake? Will means ever be used adequate to the necessities of the heathen world? O Lord, send help. Our waiting eyes are unto thee!

Your brother in the Lord, A. JUDSON.

JUVENILE DEPARTMENT.

SUNDAY MORNING.

THAT is not likely to be a profitable Sabbath to any one, which is commenced without some suitable recollection of what day it is; some sincere desire to improve and to sanctify it. Our first waking thoughts should be thus consecrated; should thus take possession of the mind, and pre-occupy it, otherwise those of a worldly kind will soon flow in, so that if we 'do not our own works,' we shall 'think our own thoughts,' which is the same sin in the sight of God.

But there are many reflections (besides those more obvious ones,

which are familiar to every serious mind), that may be suggested to us by Sunday morning. Let us indulge them for a while. This Sabbath dawns not on ourselves alone, but also on the millions of our favoured land. Inviting all to forget the six days, in which they have laboured and done all their work, and to remember this, and keep it holy. Alas! how vain the summons to multitudes. We see that 'the world still lieth in wickedness,' in no respect more strikingly, than by the total neglect of this day in numberless instances; and the very mistaken and partial observance of it in many more. It is melancholy to reflect on the thousands who welcome it only as a day of indulgence, idleness or amusement. The Sabbath sun, which ought to arouse them betimes to the sacred duties of the day, does but witness their longer indulgence. How many who 'rise early and sit up late,' on other days, to attend diligently to their worldly affairs, when they awake and recollect that it is *Sunday*, resolve to have 'a little more sleep and a little more slumber, a little more folding of the hands to sleep.'

And when at last they arise, if they do not allow themselves to engage in the business of other days, they do but fill up the heavy hours in the meanest indulgences, in the preparation or enjoyment of a luxurious meal, in the most trifling occupations, or in absolute idleness. What can be a more melancholy sight, than that of such a wretched, ill ordered family, thus wasting the sacred hours that others are spending in the house of God.

Others rise early, indeed, but it is only in order to lengthen their holiday. How many such are now preparing to profane the Sabbath of the Lord. How are the roads and fields, in almost every part of our beautiful country, disfigured by these unhallowed visitants! How are our streets thronged with Sabbath breakers! The doors of the houses of God are thrown wide open, and they would be welcome as well as others. "Is it nothing to you, all ye that pass by!" Ah! in vain is the affectionate invitation! They do but despise it, and pass on, resolved to have their pleasure, whatever be the consequence.

But there is a brighter view of Sunday morning, to which it is refreshing to turn. How many are there, who have said of it, "early will I seek thee," and who, from their various and distant dwellings, have been at the same hour, seeking in their closets in secret, a blessing on this welcome Sabbath. Their united supplications, uttered in various accents, and rising from the obscure cottage, the darksome hovel, as well as from abodes of comfort and affluence, ascend together, as an acceptable morning sacrifice to the throne of grace.

Again,—see from the streets and lanes, from the courts and alleys of our crowded cities; from our hamlets and villages, from our high-ways and hedges, what numbers of decent children now issue forth to their respective Sunday Schools! How many little feet are at the same moment pacing the streets on this blessed errand! What 'an innumerable multitude that no man could num-

ber,' would they form, could the whole of them be assembled on some vast plain before our view! What an animating spectacle to teachers! But although this cannot be, imagination may, in part, enable them to realize such a sight; and every private individual, who is about to engage in this good work and 'labour of love,' may be animated by the reflection, that however limited the sphere of their exertions, they are contributing their efforts, and doing their utmost towards the well being of this countless multitude. And this leads us to another reflection. Behold the goodly company of young people in many parts of our land, animated (as we would hope) by the same feeling, preparing to commence their Sabbath morning's employment. Every teacher, as he or she is proceeding towards the school, might occasionally be encouraged, by recollecting, how many fellow labourers there are, unknown indeed to each other, and unconnected except in this common cause, who are setting out on the same noble business. Perhaps there are no hearts glowing with truer cheerfulness, gladdened with more perfect peace, than that of the pious diligent teacher, who, having early in the closet, sought a blessing on the duties and services of the day, goes forth in the strength of the Lord to engage in them.

But let us now pursue, in thought, the thousands and ten thousands, who are pacing our streets, or crossing the fields and lanes in their way to the houses of God. And could we hope that all were animated by the same motive, that all were going to listen to the same faithful truth, it would be indeed a pleasing subject of contemplation.

But let us never for a moment, disguise truth in order to indulge a pleasing vision. Of these multitudes, how many are but going to be established in error—how many to pass an idle hour—how many to satisfy their consciences with heartless forms—how many to sit careless and unimpressed even under faithful instructions! Still, however, with all these deductions, we may say there are many who are sincerely going to 'pay their vows unto the Lord, now in the presence of all his people,' and this is a cheering reflection.

The crowded streets of a large city on a Sunday morning may also afford another observation which should excite our gratitude and joy. To see multitudes, of every different denomination, quietly proceeding in open day unmolested, and unquestioned, to their respective places of worship, is a beautiful spectacle, as an evidence of freedom from a tyranny of religious persecution—'every man may now sit under his own vine, and under his own fig tree; and (whoever might wish to do it) none dares to make him afraid.' It was not always thus; and when we are walking peaceably along to a place of worship, we should not forget the times when our good fore-fathers were obliged to assemble for worship in secret places, or by night; and to hide 'in dens and caves of the earth,' from the rage of their enemies. And now the voice of prayer and of praise is heard in our land. What num-

berless voices unite in that universal chorus which ascends even to the heavens! This then is another animating reflection for Sunday morning.

But there are many throughout our country who are absent from these solemnities not by choice, but necessity. Sunday morning has a peculiar aspect in a sick chamber. Those now on the bed of languishing, who have hitherto neglected their Sabbaths, view it with peculiar emotions, feel its value, and resolve, if they are restored to health, to improve these precious seasons in future. While the true christian from his sick bed hails its cheerful beams, and hopes for a Sabbath of rest and profit even there.

But there are some on whom this Sabbath dawns, indeed, in vain: it is the first they have passed in eternity! Let our imagination visit the many chambers of death throughout our borders. These, like ourselves, have beheld many a cheerful Sabbath sun; but now, their eyes are closed to its brightness. The beams of this fair morning have, perhaps, penetrated the gloom of their chambers, and shine upon their silent walls, but they know it not. The darkness of death has fallen upon them. Ah, then, how unspeakably important is the question, how their former Sabbaths have been improved! Since there are no more of these 'accepted times,' these 'days of salvation,' for them!

But let our thoughts (already so excursive) wander from our own happy island, to distant climes. Recollecting that within the passage of a few hours, the same sun that beams in so cheerfully at the windows of our sanctuaries, and on the walls of our pleasant school-rooms, shines upon the plains of India—the wilds of Africa—the forests of America;—upon the ices of the North, and the islands of the South. That the same rays are reflected from those gilded pagodas, where the millions of China flock to their idolatrous worship;—from the mosques of the false prophet;—from the gaudy temples of India;—and light up the hideous features and grotesque shapes of ten thousand idol Gods, 'which are no Gods,' in every 'dark corner' of our Globe. While we are illumined by the rays of the Sun of Righteousness, and are instructed in 'the truth as it is in Jesus.' Meantime the red Indian fiercely roams the desert in search of his prey, or of his enemies. The dark Hindoo muses idly on the banks of the Ganges: Far in the impenetrable regions of Africa,—

"The Negro village swarms abroad to play."

Now the fierce Arab hunts for spoil; or follows the slow caravan of spicy merchandize across the burning sands of the desert. Ah then, what are the privileges of a Sabbath in this country! Here and there, indeed, through these benighted regions, the poor solitary missionary goes forth in the midst of hardship, peril, and insult, to hold up the light of truth; and would not he unite in the exclamation, surrounded as he is by difficulties and discouragements, and say what are the privileges of a Sabbath in a Christian land!

But now, let us return nearer home, to make a more practical reflection. This Sabbath sun that shines on the millions of the

human race, beams also on *us*, " on *me*," let every reader say; and to me the grand question is, how I shall employ it—whether I shall improve it Am I one of the open Sabbath-breakers of the land? (probably not;) but am I not one of the countless multitude, who while in form, they ' keep a holy day,' yet, secretly, ' say of the Sabbath, what a weariness is it! When will it be over?' Or am I one of those to whom the Sabbath is a delight, who are ' glad to go up to the house of the Lord.' Am I a faithful. regular, zealous teacher, preparing with others to join my beloved class? Or have I never offered my services to that good work? Am I, on the contrary, spending the intervals of worship in idleness and indulgence, and attention to my dress? If so, reader. no longer, we beseech you, waste your time in pitying or despising the poor Indian and Hottentot; no longer censure the pleasure-taking Sabbath-breaker; but let your charity begin at home, and remember, that if your Sabbaths are misimproved, you are in a far more alarming, and pitiable, and despicable situation than the untaught savage, ' who knows not his Lord's will!' Recollect also that the period is hastening, when the Angel of Death shall swear concerning you, that " Time and its Sabbaths shall be no longer.' [*Youth's Mag.*

In No. 12 we published a letter from Rev. Mr. May, at Chinsurah, giving some account of the deplorable state of the heathen children in India, and of the pains taken to instruct them in the principles of the Christian religion. This was followed by a communication, proposing to the youth in Sunday schools and elswhere, to form Cent Societies, for the purpose of contributing their mites to aid the efforts of the missionaries in this laudable undertaking. We are gratified to have it in our power to state that, in consequence of the reading of the above publication, the sum of *thirty dollars* was raised in Sunday School No. 24, in Water-street, and has been paid to Mr. Divie Bethune of this city, to be forwarded to Mr. May, for the purpose of teaching a Hindoo child, to be called after the name of the superintendent of that School. Another contribution of thirty dollars may soon be expected from the same School, to educate another Hindoo child to be called after their first teacher. Mr. Bethune has obligingly consented to forward to Mr. May any donations which may be remitted to him for this purpose.

It is earnestly hoped that those youthful attempts to honour God, and provide the means of salvation for young immortals dwelling in the region of the shadow of death, may increase. Who knows to what extent these little offerings, whether the rewards of diligence, or the fruits of self denial in relation to some trifling gratification, may be the means of turning the minds of heathen youth from the worship of their dumb idols to serve the living and true God. The palate is often gratified at the expense of health, and the toys purchased with these little sums are soon destroyed; but who can sufficiently estimate the solid, the durable, the rapturous delight which in eternity may swell the bosom of one who has been instrumental in saving a soul from everlasting death!

VOL. IV.] *Saturday, January* 10, 1818. [No. 16.

EXCITEMENTS TO MISSIONARY ZEAL,

Extracted from a Discourse delivered before the Missionary Society, by the Rev. Matthew Wilks, (England,) on Jeremiah vii. 18.

The children gather wood, the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and pour out drink offerings to other gods.

"—— Let me call your attention to the idolatrous worshippers exhibited in the text, and you will particularly notice their *object*, their *ardour*, and their *agents*: their object was the queen of heaven, their ardour was vehement, and their agents were multifarious. You also, my Christian friends, have an interest at stake—a cause to support; and that I may gain access to your judgment, that I may carry conviction to your consciences, and provoke your jealousy; I will,

1. Contrast your objects; 2. Compare your ardour; and 3. Muster your agents."

[From the third and last of these particulars, we extract the following passages:]

"III. *I now proceed to muster their agents*—You will here perceive that they mustered strong. *Men, women*, and *children*. Each sex, of every age, of every rank, from the prince to the peasant; all were tributaries to this waxing and waning mistress of the night.

Behold the dear infants trudging from hedge to hedge, and from street to street to gather bundles of wood! Behold them returning home, ready to sink under the pressure of their thorny and awkward burdens! Behold the father chopping the wood, placing it in the oven, and scorching his eyebrows with the blaze! See the women busily employed in kneading the dough, composed of meal, honey, and oil! Behold them next forming it into curious cakes, stamping them with the figure of a star, or the new moon, and handing them to their husbands! Behold them pouring out their copious libations of wine to their goddess! All business is at a dead stand. All energies are called into action in aid of the idol. What substantial property could not provide, invention and activity supply.

What, my friends! and shall we not vie with them? If ever universal and combined energies be desirable, and may be lawfully demanded, it is in the cause of Christ. None is so momentous and sublime. What character so great as the God-man? What mission so extensively, eternally, and incalculably interesting, as his? What cause ever had so many adversaries? Is there one fiend in all the countless legions of the bottomless pit; has there ever been a human being, since the fall of Adam, who has not conspired against his cross and sceptre? Did he not endure

the wrath of heaven, and the contradiction of sinners? What privations—what sufferings—what aspersions—what indignities—what torments did he not sustain, with the fortitude and courage of a hero, and with the gentleness and meekness of a lamb? O Sirs, what prodigies did he not perform? Who else could have harmonized heaven and earth, God and man? Who else could have set his back against the gate of hell, and his feet against the gate of heaven, and by his own energy, though sweating blood at every pore, have shut the one, and for ever opened the other to all believers? O Christians, where are your energies—your agents in our righteous cause?

First, *Have we no children to gather wood?* Will you teach your sprightly sons to be fine gentlemen, and your lovely daughters to be fine ladies, and not teach them to act for the Son of God? If false deities required and accepted the services of children, should not you employ them for our adorable Saviour? He is no Moloch—you need not cast them into the fire for him—he loves them too well to require it—but you should train them for his service.

On children the Lord has bestowed many favours. He pleaded their tender age at Nineveh—he took them into his arms and blessed them—he represented the effects of renovating grace by their simplicity—he justified their hosannas—and said, "of such is the kingdom of heaven." He has also *employed children* in *eminent services.* Young *Miriam* was appointed, at twelve years of age, to watch the fate of the infant Moses; with what sagacity did she conduct herself, to the preservation of that heaven-born minister of the Jewish nation? Young Joseph, when only seventeen years of age, was employed to preserve the Egyptian nation and his own family. A little maid was employed to pave the way for the cure and conversion of Naaman the Syrian. The young stripling David, and Solomon the child, were designated: the one to achieve a singular triumph for Israel; and the other to build and consecrate a temple to Almighty God and establish the order of his house.

Lovely youth! can you do nothing for Christ and your fellow creatures? You know, "A flower when offered in the bud, is no vain sacrifice." Do you ask me, what you can do? Pray for wisdom and grace like Solomon—teach poor children who know less than yourselves—pray for Christ's cause, and be careful of your money and lay it out on the needy. All of you may do a little. I expect great things in the course of this year from Auxiliary Societies, composed of children. Associate for this purpose, and lay up your savings, on behalf of the Missionary Society. We have had several this year at the Tabernacle and other places, and hope to increase them. May God the Holy Spirit sanctify your infant hearts for himself—preserve your growing years—render your lives useful—and after death receive you to his heavenly kingdom.—Remember *the children gathered wood.* But,

Secondly, *Can the women do nothing?* Say, ye holy women of

old—say Hannah—say Deborah—say Dorcas—say Mary and Martha—say Magdalen—say Priscilla—say Phebe—and a bright constellation besides, not only the ornament of their tender sex, but greatly instrumental in alleviating human wo, and also in forwarding the designs of the Gospel. Go, *ye widows*, the uncontrolled possessors of great wealth—without son, without daughter. Where is your charity—where your melting compassion—where your liberal donations—Where is the widow's mite? Go, ye *pious matrons*, train your offspring in habits of godliness—inspire them with sentiments of liberality—and of economy at home, that they may do something abroad. Go, *ye converted young maidens*, you are to praise the name of the Lord. Lay out yourselves for Christ.

Remember, *the women kneaded the dough*. But,

Thirdly. *Men* who are especially formed for labour, they are the destined instruments in conducting the grand designs of Providence: come forward, therefore, ye princes, ye nobles, ye merchants, ye mechanics, ye ministers, to the help of the Lord against the mighty. Some of you have the tongues of the learned, some the pen of the ready scribe, some almost the wealth of a Crœsus, and some a commanding influence. Consecrate your talents to Christ. The Master is come, and calleth for them. Let all bear on the subject, and tell in the account. We have had a *Fuller*, a *Townsend*, a *Hanson*, a *Hawker*, a *Taylor*, in our day, who have consecrated their wealth to the name of the Lord. Will it not for ever disgrace the memory of others, when it is recollected, that after amassing vast sums, they have not bequeathed one shilling to the Son of God?

But there are others who have done more—more than kindle the fire—more than freight the sacred vessel. They have consecrated *themselves*. Behold a *Crantz*, a *Brainerd*, a *Swartz*, a *Carey*—all men of renown; and, behold a *Van der Kemp*—brought up, not at the feet of Gamaliel, but in the most celebrated universities of Europe, versed in living and dead languages, fostered among the branches of science, stationed in a distinguished post. A spark of the Missionary fluid was conducted to his congenial soul. Van der Kemp, thy character was instantly formed—thy choice determined—thy labours incessant—thy success great—thy death deplored—thy reward eternal glory. Besides these, there is a host of other Missionaries. If their acquirements are not equally great, their spirits are equally devoted. They are pushing to the East, to the West, to the North and the South. O that the kingdom of darkness may fall before them!

I will now close my address, with a few words to the Society, Directors, Ministers, and Missionaries.

1. To the Society. Although you, my Christian friends, have no merit of your own to plead before God, yet you certainly deserve well of mankind. There have been those who have founded hospitals for the sick, schools for the illiterate, or comfortable receptacles for the infirm and aged. Their memories are all embalmed; but your primary object is the *spiritual*, the *eternal* interest of men; the salvation of their souls. Great good has been

effected by your instrumentality. Your zeal has provoked many. You live in an eventful age, and the universal concern to advance the Redeemer's interest, even in troublous times, is not one of the least prodigies. Expect great things, *and never be weary in well doing, for in due season you shall reap if you faint not.*

2. To the Directors You, my honoured brethren, are chosen to move a vast machine and pilot a bulky vessel, even amidst sunken rocks, quicksands, and narrow straits. The property of the Society is committed to your management. It devolves on you to choose and appoint the Missionaries. Great confidence is reposed in you, and great responsibility, both to God and man, awaits you. I know you often tremble for the ark. You are the nervous cords in our whole system: and you give to the Society the sensitive touch, either of pain or pleasure. In the commencement of our operations, you had every thing to learn, and you have bought your experience. The Christian world and Missionaries will reap the advantage. From them you should meet with every possible encouragement.

3. To the Ministers. You, Sirs, are the highly favoured of the Lord. On you he has bestowed the grace to preach the unsearchable riches of Christ. Your influence is not small in your own congregations and connections. Promote by all possible means a spirit of emulation among them. Be first in every thing generous and noble; it will raise your credit—advance your usefulness, and endear your name. You are leaders and examples to the flock; and leaders must not sculk into the rear. Remember this Society. You do, or should belong to it; it requires, it deserves your warmest support.

4. To the Missionaries. My brethren, your office raises you high in the public opinion; Christians carry you in their hearts. Yours is an arduous work. While I venerate, I tremble for you. You are the hand of the Directors to execute their decrees; neither let this be paralyzed in their service, nor lifted up against them. You are an eye to the blind pagans; let your eye be single. Brethren, though your service be laborious, it is honourable—be encouraged. You will find in the Directors tender parents, and in Christ all you can desire. Cast yourselves upon his gracious care—he will both keep, comfort and bless you; and if he make you instrumental in saving but one poor pagan, it will afford you more delight in a dying hour, than the warrior who has conquered an empire by the sword, will experience in his last moments. *Now unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.*

NEW RELIGIOUS PUBLICATION IN FRANCE.

It is confidently asserted, that arrangements have been made for a Protestant publication in France, to be conducted on the plan and in the spirit of the Evangelical Magazine edited in London.

EXTRACTS.

Third Number of Monthly Extracts from the Correspondence of the British and Foreign Bible Society.

The following are Translations of the Documents occasioned by the application of the Professor Kieffer, of Paris, for permission to undertake the edition of the Turkish Bible, &c.

1. *From His Excellency the Duke de Richelieu, to Professor Kieffer, Interpreting Secretary to the King of France, for the Oriental Languages.*

Sir, *Paris, July* 25, 1817.

I grant you with pleasure the leave which you have asked for your intended journey. The Society established in England for the purpose of disseminating the Bible, could not, I believe, have made a better choice than that which they have made of you, to superintend the work which they wish to see executed at Paris; and I doubt not but you will justify this honourable distinction. I forward you herewith a letter for His Majesty's Ambassador in London, and beg you, Sir, to accept the assurance of my perfect consideration.

2. *From the Minister of Finance, Count Corvetto, to His Excellency the Duke de Richelieu.*

My Lord Duke, *Paris, July* 30, 1817.

By a letter which your Excellency did me the honour of writing to me on the 18th instant, I was informed, that the Bible Society in London solicits the liberty of importing into France, duty free, a certain quantity of oriental types and paper, which they have dispatched from London, for the purpose of printing a Turkish Version of the Bible.

This request appears to your Excellency such as to admit of compliance, the necessary precautions being taken to prevent its abuse.

I concur in the opinion of your Excellency, and shall write to the Director-General of the Customs to that effect. I have the honour to be, &c.

From Professor Kieffer. Amsterdam, September 5, 1817.

I have this moment received a letter from Baron de Leyden, one of the Curators of the University of Leyden, expressed in the following terms:

"Sir,

"Not having as yet returned to the Hague, I received here the letter with which you honoured me. I am sorry you should have had any trouble with regard to expediting the manuscript of the Academy of Leyden; since I believed I had given you assurance that the business would meet with no difficulty whatever. If it had been possible for me to go to Leyden, the necessary formalities would have been accomplished; but I hope

immediately to dispatch the documents to His Majesty's Ambassador at Berlin. I trust, Sir, that a work so interesting will give as much satisfaction to yourself as it will prove advantageous to literature, and to the object of the Bible Society in England."

From the Rev. Robert Morrison, Canton, China, Feb. 24, 1817.

I have acknowledged the receipt of the last grant of the British and Foreign Bible Society, to me, for the purpose of translating, printing, and distributing the sacred Scriptures in Chinese. An edition of 9000 copies is about to be struck off at Malacca, in consequence of its being thought imprudent to do it here.

I am sure the Committee of the Bible Society will enter fully into the feelings and views of one, who lives under a Government decidedly hostile to the introduction of Christianity in any form. We wish to use no other than peaceful endeavours. We must not be impatient. We will, in a humble dependence on divine aid, go forward; doing as much towards the accomplishment of the object as circumstances will permit, and cherishing, at the same time, the hope of a change in the views of the rulers of this populous country. I have desired Mr. Milne to print, together with the New Testament, an edition of the Book of Genesis; and, I think, it is likely that he will print some copies of the Book of Deuteronomy, which he has himself translated. Should I not remove thither myself, I purpose to send down the Book of Psalms, at the close of the year.

From the Swedish Bible Society, addressed to the Presidents and Committee of the British and Foreign Bible Society, by their President, His Excellency Count M. Rosenblad.

Stockholm, May 27, 1817.

The Swedish Bible Society hereby acknowledge, not only the favour of 250*l.* sterling, whereof 100*l.* have been delivered to the Bible Society lately established at Wexio, but also your Lordship's present of the excellent and instructive work of Mr. Owen, on the rise and progress of the British and Foreign Bible Society.

It is with the most lively and agreeable sensations of gratitude and reverence, that the Swedish Bible Society have received these renewed proofs of the ardent zeal and care of the British Bible Society, in promoting the progress of the Sacred Word and Doctrine in this Peninsula. Supported by an assistance so efficacious, and aided by the daily and more extended benevolence of all classes of our countrymen; under the evident blessing of Providence, which is highly interested in the success of this holy cause; the Swedish Bible Society advances with equally certain and rapid steps to the object of its destination. That word which is a lamp to our feet, and a joy to our hearts, will no more be a hidden treasure, or a candle under a bushel, but a treasure open to all who seek it, a light revealed to all who do not willingly shut their eyes against it. If there still remains

among us a faint echo of the levity of an age, which after having punished itself, has passed away, it can but be compared to the feeble scream of the night owl at the approach of day. The morning breaks forth, and silence reigns; the sun appears, and all nature undisturbed sings the praise of the great Creator, and the love of the Redeemer.

When at length all tongues shall acknowledge Christ to be the Lord; when all knees shall bend at his name, and all souls in him find the way, the truth, and the life; what joys shall then be showered into your hearts, what benedictions shall accompany your memory to posterity, ye generous men, who, in the hands of the Lord, have been such mighty instruments for spreading the knowledge of truth and salvation among the tribes of the earth!

How great will your reward be in the land of light and perfection, when every sacrifice made on your part, will for ever be recompensed by him, who knows those that have worked for his name, without having been weary in well doing!

Speech of His Serene Highness the Landgrave Charles of Hesse, President of the Sleswick-Holstein Bible Society, at their First Anniversary, held in the City of Sleswick, on the 13th of April, 1817.

Every well-wisher to the cause must have felt a sacred joy, on perceiving the excellent spirit which manifested itself so gloriously in both Duchies, at the first call upon our countrymen by the Bible Society. That Society, which has done such incalculable good, not only in England, but also out of it, is now happily diffused over every Protestant country; and, in particular, the Russian Empire seems anxious to fulfil, in the strictest sense, the high commission given to the disciples of our Lord to spread His Gospel among all nations of the globe, according to the declaration of the Evangelist, (Matt. xxiv. 14.) "And the Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations."

We behold Indians, Malays, Hottentots, and other very remote nations, reverentially and most gratefully receiving the Gospel announced to them in the Bible. They embrace the Saviour with joy; and adore Him, who died for them, as the Son of the Father, as their Redeemer. And in our country, did we not witness both rich and poor, hastening to contribute their gifts, and their mites, towards the establishment of a general Bible Society? Every one considered it as a pious work, pleasing in the sight of the Lord; and was eager to join an Association, the object of which appeared so truly Christian. The era had arrived, of which the prophet Amos, in chapter viii. verse 11, speaks, "Behold the days come, saith the Lord, that I will send a famine in the land, not a famine of bread, nor a thirst of water, but of hearing the word of the Lord." How singularly applicable appears this prophecy to our highly favoured country! While almost all Europe was

mourning over the failure of the harvest, and consequent famine, he gave us enough, and some to spare, from which many of our neighbours were fed, and many former wounds were healed.

May all our countrymen feel this, take it to heart, be grateful, and praise the Lord, for the unspeakable blessing he has bestowed upon us, and may they more and more conform to the two great precepts of our Lord: "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself!" To Him, whom we are thus commanded to love, be praise, honour, thanksgiving, might, power, and majesty, for ever and ever. Amen.

From a Catholic Parish Priest, in the Duchy of Westphalia, to his Colleague, concerning the New Testament of Leander Van Ess. (Extracted from a German paper.)

Professor Van Ess, at Marburg, offers to the Parish Priests in the Duchy of Westphalia, several thousand copies of the third edition of his translation of the New Testament; he has likewise sent 4000 copies into Fulda, 3000 copies into Switzerland, 3000 into Paderborn, 5000 into Hildersheim, &c. He is enabled the more liberally to distribute this seed in every place in Germany, where the ground is prepared, since, by the British Bible Society alone, he has very lately been again assisted with the sum of 1000*l.* sterling, not to mention other contributions of benevolent persons.

It may be inquired, What is our duty as pastors? Are we to accept the offer, or must we decline it? On this head, I, an old pastor of a village, have the following opinion, which, in all humility, I beg leave to express. The third edition of the New Testament, by Leander Van Ess, offered to us, has been examined by four Episcopal Authorities, and been approved and recommended by them. (*Here follow the approbations.*) It is, consequently, morally certain, that there is contained in the same nothing contrary to the doctrine of our Church, or to the rules of a Christian life. A more correct translation of the New Testament into German, than that of Leander Van Ess, is not to be met with in Catholic literature. The New Testament continues to this day to be, to the greater number of our parishioners, a book sealed with seven seals, never read. I will not, here, examine with whom the principal fault rests: but it is my opinion, that we owe it to the honour of our creed, and to the salvation of the souls intrusted to our care, to promote the reading of the Book of books by every possible means; and that we should be found guilty of the most unaccountable ingratitude to Providence, and of that indelible ignominy with which the hirelings are stigmatized in that Book, if we were to despise the offered gift of God.

In acting up to these views, we may rely on the protection of the Prussian Government, and the more so, in proportion as the number among us is greater of those, who, by their own signature, attest their adherence to this general principle.

[*To be continued.*]

EXTRACTS

From the Third Annual Report of the Elizabeth-Town Free School Association.

The Board of Directors of the Elizabethtown Free School Association, beg leave to present the following as the report of their proceedings, and of the state of the Schools under their care, through the year past.

Immediately after their election they met and appointed the following Directors Officers of the Board, and of the Association, viz. Rev. John M'Dowell, *President;* Rev. John C. Rudd, *Vice-President;* Mr. David Meeker, *Treasurer;* Mr. Caleb O. Halsted, *Secretary.*

The School for the *people* of *colour* has continued, and flourished through the year. According to the last annual report, the number in this School was *eighty.* The number now is 92.

The Scholars are divided into *Seven* classes.

The *First* class consists of *seven*, four of whom have since the first of January last, gone entirely through the history of the Old and New Testament with the Bible Questions, and are now going through the second time. These Scholars deserve high commendation; their progress has been remarkably great, and must be highly gratifying to all the friends of the Institution.

The *Second* class consists of *twelve.* Most of these have committed to memory the Westminster Shorter Catechism; and all of them a number of hymns, and a number of chapters in the Gospel by John. They read quite well.

The *Third* class consists of *sixteen*, in two divisions. Some of them have learned the whole of the Mother's Catechism, and others part of the Westminster Shorter. All of them read in the Testament.

The *Fourth* class consists of *nine*, who have just commenced reading in the Testament. Some of them have learned part of the Catechism.

The *Fifth* class consists of *nine.* They are improving perhaps faster than any in the School, are spelling in three or four syllables, and are beginning to read.

The Superintendent speaks well of the respectful deportment of the Scholars in general, and with a few exceptions, of their punctual attendance, their diligent application, and their desire to improve.

The special blessings of heaven appear, thro' the year past, to have been bestowed on this School. The Superintendent remarks, that he has seen at one time as many as twelve or fourteen anxiously inquiring what they shall do to be saved. More than this number have through the year made a public profession of religion.

The School for *white boys* has continued thro' the year; but the Board are sorry to report that the number of Scholars has greatly diminished. This they are confident is owing not to any want of attention or diligence on the part of the Superintendent or Teach-

ers, but to a criminal indifference, or pride, on the part of those parents and guardians for the benefit of whose children especially this Institution was commenced. There are doubtless many boys among the poor in this town, who are growing up in ignorance, to whom this School might be an invaluable blessing. They have a price put into their hands to get wisdom, but alas! they neglect it. For this neglect such parents must answer; and dreadful will be their account. May they speedily see, and duly appreciate their privileges, that the children under their care may be put in the way of becoming useful and respectable members of society, and of escaping from endless ruin, and inheriting a blessed immortality.

The last annual report stated, that this School then consisted of about 80. According to the report of the Superintendent, Mr. Caleb O. Halsted, the number of Scholars now registered in his book is *sixty four*, of which seldom more than about *thirty* now attend; and but few of these are of the children of the poor. The Scholars in this School are divided into four classes.

The first class consists of *nineteen*. The regular lessons are Bible History, the texts and divisions of Sermons which they hear, committing portions of Scripture, the Larger Catechism, and occasionally Hymns.

The *second* class consists of *sixteen*, in two divisions. The studies attended to in both divisions are Bible History, Catechism, portions of Scripture, hymns, and the texts.

The *third* class consists of *seventeen*, who regularly recite a portion of Scripture, and the Catechism or hymns, read in the Bible, and occasionally spell.

The *fourth* class are divided into two parts. The first division consists of those who are either spelling or learning the alphabet. Most of this class are of those for whom this School was specially intended; and the Superintendent remarks, that several of them manifest a desire to learn, and have made considerable improvement.

The Teachers of this School have recently divided the town into districts, for the purpose of seeking out Scholars, and procuring their attendance.

The School for the instruction of *white female children* has also continued through the year; but the Board are sorry to make with respect to this School a statement similar to that just made with respect to the School for white boys—The number of Scholars has diminished. This declension is to be ascribed to the same cause—the criminal indifference, to give it the softest name, of many parents. The Superintendent and Teachers appear to have been unwearied in their exertions to promote its prosperity.

At the date of the last annual report, this School consisted of *one hundred and thirty*, whose names were registered, of which *one hundred* regularly attended. From the report of the Superintendent, Miss Maria Smith, the number of names now registered in her book is *eighty two*, and the average number of regular attendants is *fifty six*.

This School is divided into six classes. The studies attended to have been, Bible Questions, the Psalms of David, Christ's Sermon on the Mount, the Gospel according to John, the Book of Revelation, the Westminster Larger and Shorter, the Episcopal, the Mother's and Brown's Catechisms, Watts's Psalms, Divine Songs, Prayers, reading and spelling.

The Scholars generally have made encouraging progress, and some of them very great improvement, abundantly evincing the utility of the Institution. The Board can particularly notice the proficiency of only a few of the best Scholars.

In the first class one of the Scholars has gone entirely thro' the Bible History with the Questions, and as far as Exodus the second time. In January last she had only studied to Deuteronomy. Within the last six months she has committed to memory all the book of John, the Psalms as far as the sixty-ninth, some of the book of Revelation, and forty-nine of Watts' Psalms. She has also recited twice thro' the Westminster Larger Catechism, and generally the texts, divisions, and most of the leading ideas of the sermons she had heard. Another Scholar of the same class has likewise studied through the History of the Bible with the Questions, and as far as Exodus the second time; and has committed to memory the first thirty Psalms, five chapters in John, and twenty-even of Watts' Hymns. Another who entered the School in June and lived at the distance of three miles, has recited as far as Acts with the Bible Questions, gone three times thro' the Westminster Larger Catechism, and committed the Psalms as far as the fifty-ninth.

The best Scholar in the second class has recited as far as Esther in Bible History, Christ's Sermon on the Mount, the Gospel by John, and a number of Hymns and Psalms.

Six of the Scholars in the third class have recited to Joshua with the Bible Questions, six chapters in John, through the Westminster Shorter Catechism, besides many Hymns and Texts—and one of them in addition, who is about eight years old, has progressed some pages in the Westminster Larger Catechism.

In the first division of the fifth class, one Scholar, about seven years old, has recited twice through the Westminster Shorter Catechism, one hundred and twenty-six Questions in the Westminster Larger Catechism, Christ's Sermon on the Mount, ten chapters in John, and nineteen Psalms.

From the Superintendent's report, the Board have, with pleasure, learned, that much special seriousness has been manifested in this School, both among Teachers and Scholars, especially during the last Spring. "A solemnity (she observes) prevailed both in Teachers and Scholars that is beyond description, and frequently the recital of lessons was entirely set aside, and the time devoted to conversation and direction in the way of salvation. It was not an uncommon sight to see whole classes bathed in tears—the little immortals acknowledging themselves sinners, and professing a desire to have their souls sprinkled with the blood of a

Saviour.—And though but three have professed themselves on the Lord's side, yet it is hoped and believed, that impressions have been made on many hearts that will be abiding, and have an important influence on their future lives."

Four of the Teachers have, through the year, made a public profession of religion. Similar happy effects have been experienced among the Teachers of the other Schools. Thus, while they have been watering others, their own souls have, in return, been richly watered with spiritual blessings.

All the aforementioned Schools are taught on the Lord's Day—the female in the morning before public worship, and in the interval of worship, and the other two after the afternoon service.

JUVENILE DEPARTMENT.

THE CHILD'S MONITOR.—NO. 1.

1 Samuel iii. 10.

"*And the Lord came and stood and called as at other times, Samuel! Samuel! Then Samuel answered, Speak; for thy servant heareth.*"

Samuel was a striking instance of early piety. In him was fulfilled that gracious promise, "Them that honour me I will honour." Jehovah blesses those that love him, and will not only cause them to be respected while living; but even after they are dead, their memory shall be "had in remembrance."

This eminent man was born at Ramath, in the tribe of Issachar, his parents were Elkanah and Hannah. When he was very young, his mother took him to Shiloh, a place about twelve miles off, and brought him into the house of the Lord, where he ministered before Eli the priest, and "was in favour both with the Lord and also with men."—How delightful to see young Samuel thus serving God! Those who would be in favour with men must be first in favour with God.

One morning before Samuel arose from his bed, he heard a voice calling him by his name—"Samuel! Samuel!" He instantly ran to Eli, the high priest, supposing that *he* had called him; Eli told him that the voice did not come from him, and desired him to lie down again. At length the Lord came and stood, and called him the *fourth* time. Then Samuel, as he had been instructed by Eli, said, "Speak, for thy servant heareth."

Samuel was greatly honoured as a prophet, served God faithfully, and died happily at the great age of ninety-eight, about 1057 years before our Lord Jesus Christ came into the world. Thus he not only served God in his youth, but continued an honourable servant all his days. He *began* well, *went on* well, and *ended* well.

From this short account of Samuel, observe—

1. That it is a great privilege for children to have pious parents.

Samuel's mother gave him his name, which signifies, *asked of God*, and determined to devote him to the service of the Lord. How many parents neglect the *souls* of their children, and if they do but obtain money, care not whether they fear God or despise him! But his good mother wished, above all things, that he should have the grace of God, and therefore as soon as he could speak, she taught him to pray and seek the divine blessing.

Those children are much to be pitied whose parents curse and swear, break the Sabbath, neglect the sacred Scriptures, and never attend the public worship of God. I hope, my dear young readers, that this is not your case, but that you have parents who fear the Lord. Think then how highly you are favoured, and improve your advantages by attending to their pious instructions, and by imitating their good example.

2. Samuel was taken to the House of God *at an early age*. The place where the Jews worshipped was at Shiloh, there a tabernacle had been erected. This tabernacle was a square moveable building, made of boards which were fastened to each other. It was set up first at Shiloh by Joshua, as you read Joshua xviii. 1. It is a great blessing, my dear children, to have an opportunity of worshipping God in his house, and you should be thankful that you were born in a Christian country, and in a city or neighbourhood where you can hear the sacred truths of the gospel plainly preached, and have the advantage of learning to read. O that you may improve by it! Whenever you hear a sermon listen to it attentively, and pray that you may understand and feel and remember it. It is an awful truth that many are very thoughtless while they are hearing the word, and are constantly looking about and playing with or talking to each other. God sees all your actions and knows all your thoughts. If you can read, how highly are you favoured above hundreds of children who cannot pronounce a word in the Bible. No one takes the trouble to teach them. No one seems to care for their souls! They imbibe bad principles, and perhaps, come to a bad end! But you may sing—

"The praises of my tongue,
I offer to the Lord,
That I was taught and learn'd so young,
To read his holy word."

3. God was pleased to call Samuel at an early period.

When he first heard the voice he did not perceive that the great Jehovah was speaking to him. This has been the case with many young persons, who, notwithstanding the impressions they have experienced, have not perceived that Divine mercy was inviting them to Jesus Christ.

Nothing is so pleasing to God as the piety of youth. Of this we have many instances in the word of truth. Hear what the Lord himself says, "I love them that love me, and those that seek me early shall find me." When you hear sinners invited to come to the blessed Redeemer, you are to consider this as God's voice to *you*, and that he calls you, though a child, to *seek* him, to *love* him, and to *serve him*.

When you hear a minister preach and exhort his hearers to leave their sins and turn to the Lord, this is God's address to *you*.

When you hear or read of the death of any one, and especially of a child, this is another call to you; it is a voice from the *grave*, and says, "Reflect, my dear child; the time will come when you must die! Are you prepared for death, judgment, and eternity? Have you prayed to God to give you "a new heart and a right spirit;" to pardon your sins, and enable you to devote yourself to God with all your soul? "God speaketh once, yea twice, yet man perceiveth it not." Thus God has spoken to you, and hitherto you have not attended to his message!

When your conscience has told you that you were a sinner, and reproved you for not reading the Bible, and for neglecting private prayer; when your mind has been affected under a solemn discourse, and you have been afraid to close your eyes to sleep, lest you might die before the morning, then God spake to you, then he said, "Come ye children hearken to me." Then he called you to forsake the world and the company of wicked unholy children; then he called you to seek the grace of Jesus Christ, who, when he was upon earth, said, "Suffer the little children to come unto me, and forbid them not." Oh! my children, listen to this gracious voice of the blessed God. His ways are ways of pleasantness, and all his paths are peace. Turn to the following examples of early piety.

Obadiah, of whom you read, 1 Kings xviii. 3, was a great man, and governor of King Ahab's house; he boldly declared to the prophet, "I thy servant fear the Lord from my youth." Solomon, the king of Israel, began at an early age to seek God, and he was blessed with wisdom, wealth, and honour.—(Read 1 Kings iii. 7, and the following verses.)

Josiah, King of Judah, was *eight years* old when he began to reign, and he did that which was *right* in the sight of the Lord, and *turned* not aside to the right hand or to the left. These instances are for your example and encouragement; and there are many more which might be mentioned, if it would not exceed the limits of this paper.

One, whom I shall call Theophilus, was impressed at an early period with the value of his soul, and the necessity of real religion; he determined to seek the Lord, and God heard his prayer. He has often said that religion was the soul of happiness, and that he would not relinquish the ways of God for all the world; he went formerly to the play-house and spent many precious hours at cards, and often took an excursion for pleasure on the Lord's day; but divine grace showed him the sin and folly of these things, and he afterwards became a minister, and told

"to sinners round,
What a dear Saviour he had found."

4. Samuel paid immediate attention to the voice of the Almighty, and said, "Speak, Lord, for thy servant heareth."

It was a happiness that Samuel enjoyed to have Eli, the good

old High Priest, to direct him. The servants of God love to hear young people ask the way to Zion, and say, "Sirs what must I do to be saved?" Nothing, my dear children, gives us so much pleasure as this. We wish to point you to the Lamb of God, and are ready to carry you to him in our arms of faith and love.

Thrice had God called Samuel, and thrice he knew not his voice; at length God came and *stood* (for he *waits* to be gracious) and called him a fourth time. Infinite condescension indeed! But such condescension has He displayed towards you. How long has he *stood*, holding in his hands his promises and pardons, and how often has he called you by his gospel!

The conduct of Samuel evinced that he was of a *teachable*, humble temper—"Speak; thy servant heareth." He did not refuse to receive instruction, but was ready to hear what God should communicate. God stood and *called*, Samuel stands to *hear*. Observe his *humility*; thy *servant* heareth. Now he manifests obedience to all that God should say. My young readers, are you willing to be the servants of the Lord, to take his yoke upon you, and acknowledge him as your King and Governor? He that is Christ's servant, shall not only serve him on earth, but serve him in heaven too, and

"walk with God,
High in salvation and the climes of bliss."

Once more—Samuel does not *delay*, he answers immediately, Speak, thy servant heareth *now*. He does not put off God till to-morrow—he delays not to receive his commands. Let me entreat you, dear children, to act like Samuel; do not delay, come to Jesus now, for *now* is the day of salvation. "The life of man," says Mr. Brooks, "is very short and very uncertain; death does not always give warning before-hand—sometimes he gives the mortal blow *suddenly*." Philip, King of Macedon, gave a pension to an officer to come to him every day at dinner and to say, "Remember that thou art *mortal!*" You may die *young*, therefore seek the Lord immediately, for it is a hundred to one if you are ever converted, if you are not converted in your youth. That which a person only *intends* to do, is never *done*. Heaven and hell are before you—Life and death are offered to you—Oh! choose heaven—choose life that you may live for ever.

Youth's Mag.

THE NEW-YORK JUVENILE HINDOO SOCIETY.

On the first of January, 1818, a number of young persons met together for the purpose of considering the expediency of forming a Society, to contribute a portion of their spending money to aid the missionaries in India in educating the pagan children of Hindostan in the principles of the Christian religion. The meeting was opened with prayer, to implore the Divine blessing upon their deliberations. A statement was then made to them of the deplorable condition of the heathen world, living without the knowledge of the true God, and of the gospel of his grace. They were also informed, that, according to the calculation of the Rev. Missionary, Mr. May, thirty dollars a year would suffice to educate a Hindoo youth. Having all of them received a religious education, and we trust appreciat-

ing in no small degree the Christian privileges which they enjoy, their sympathy for the young immortals in the heathen world did not suffer them to hesitate in deciding on the propriety of throwing their mites into the treasury of the Lord, to aid in promoting so important an object. They accordingly agreed to associate under a constitution, of which the following is the substance. All subscribers to pay 25 cents down, for entrance money; and at the rate of 2 cents a week thereafter; to be continued members as long as they continue the latter contribution. The meetings of the Society to be held quarterly, on the first Saturday in January, April, July, and October, at 4 o'clock P. M. and an annual meeting on the first of January. The following young gentlemen were elected officers for the present year:—Henry Mudge, *President;* Isaac W. Reed, and Robert Buloid, *Vice-Presidents;* Rensselaer N. Havens, *Secretary;* James Richards, *Treasurer.*

CONTRIBUTIONS TO THE AMERICAN BIBLE SOCIETY.

The Treasurer has acknowledged the receipt of the following sums in December last, viz.

One hundred and fifty Dollars from several Ladies of the Wall-street Church, New-York, to constitute their pastor, the Rev. P. M. Whelpley, *a Director for life.—Thirty Dollars* each, to constitute the following Ministers *Members for life:*—Rev. Hart Talcott, by the Ladies of the First Society in Killingworth, Conn.; Rev. Elijah Waterman, by the Ladies of Bridgeport, Fairfield Co. Conn.; Rev. Wm. Lyman, by the Female Cent Society, in the Society of Millington, East Haddam, Conn.; Rev. Thomas Hamilton, by the Ladies of the Associate Church, in the city of New-York; Rev. Joshua Bates, by the Female Charitable Society in Wedham Mass.; Rev. Josiah Peet, by Ladies in Norridgewalk, Maine; Rev. Dr. Seth Payson, by the Female Missionary Society in Rindge, N. H.; Rev. Jesse Appleton, D. D. by the Ladies of Brunswick, Maine; Rev. D. Denny, by a little band of Females in Chambersburgh, Penn,; Rev. Jonathan Miller, by Ladies of Burlington, Hartford Co. Conn.; Rev. Joshua Knight, by the first Benevolent Society in Sherburne, Chenango Co. N. Y.; Rev. Dr. John M'Millon, by a Committee of young Ladies in Chartiers Congregation, Washington Co. Penn.; Rev. Richard Sutton Storrs, by Ladies of the Parish of Long-meadow, Springfield, Mass.; Rev. Joseph Vail, by Ladies of Brimfield, Mass.; Rev. Munson C. Gaylord, by the Female Charitable Society of Western, Mass.; Rev. Dr. James Richards, by young Gentlemen in Newark, N. J.; Rev. Leverett, J. F. Huntington, by a few Ladies of the Presbyterian Church in New Brunswick, N. J.; Rev. Fœderal Burt, by a few Ladies in the Parish of Durham, N. H.; Rev. Dr. Alexander M'Leod, by Ladies of his Congregation, New-York; Rev. Timothy Tubble, by a number of Ladies in the town of Groton, Conn.; Rev. Jason Allen, by the Ladies of Woodbridge, Conn.; Also, $256 43 from the New-Haven Bible Society; $15 50 from the Green's Farms Aux. Fem. B. S. Conn.; $210 from the Columbia Aux. B. S., for Bibles sold; $153 50 from the Fem. Aux. B. S. of the town of Westchester, and its vicinity; $30 from the Fem. Aux. B. S. of Woodbridge, Conn.; $179 90 from the New Haven Fem. Aux. B. S.

THE CHRISTIAN HERALD.

VOL. IV.] *Saturday, January* 17, 1818. [No. 17.

AN ADDRESS *from the* COMMITTEE *of the* (LONDON) SUNDAY SCHOOL UNION, *to the Teachers and Friends of Sunday Schools, on the Establishment and Regulation of* SUNDAY SCHOOL UNIONS.

DURING the first twenty-three years of the existence of SUNDAY SCHOOLS, the Teachers pursued their benevolent employment, in detached situations, with different plans of instruction: but it was found, that zeal, thus private and retired, might be likely to languish; improvements in education could be only partially known and adopted; and intelligence which might animate wavering exertions, direct inquiring benevolence, and promote more energetic and extensive plans of instruction, could not be communicated by any existing medium. Hence arose the necessity of a Sunday School Union, by which Teachers from different schools might assemble to encourage and assist each other in their important engagements. In London, the Teachers and active supporters of Sunday Schools, of different denominations, felt the necessity of such a Society; and in 1803, they agreed to form the SUNDAY SCHOOL UNION, for promoting mutual communication, and combined exertion. The beneficial effects of this Christian union and co-operation were soon experienced, and the cause of Sunday Schools, from this era, became more successful and extensive. In 1810, Nottingham and Hampshire followed the example of the Metropolis, and formed Sunday School Unions. Many other Counties, Cities, and large Towns, soon pursued a similar plan; so that at present about forty of these societies have been organized, which have diffusedt he means of instruction to a great extent in many parts of Great Britain, and have been productive of innumerable benefits wherever they have been instituted. Previous to the establishment of these Unions, Sunday School Teachers resembled scattered warriors in an enemy's country. Individually they had been valiant and victorious in their separate stations; but a combination of talent, of energy, and of means, was much needed. By these societies the instructors of the young, led forward under the banner of Union, have commenced a combined, and, we trust, irresistible attack against ignorance and vice, those worst of enemies to the human race.

After these preliminary remarks, we shall make a few observations on the necessity and advantages of Sunday School Unions, to which we shall add a few hints on the formation and regulation of these institutions.

To the cursory and careless observer, it may perhaps appear, that there is little necessity for an increase of institutions for the instruction of the poor; but we are persuaded that he who investigates the situation of the indigent around him, will find that ignorance and profligacy still mark, in a striking manner, the cha-

racter of our poor; and that there is abundant scope, and the greatest necessity for augmented exertion, and the more extended diffusion of education. Even in many situations where common instruction may be easily attained, the necessity of Sunday Schools for the RELIGIOUS instruction of the young is not superseded, but rather increased; for knowledge without moral and religious culture is a power, which may be applied either beneficially or injuriously. It is the infusion of pious principles, which is the great object of a Sunday School Teacher's solicitude; and wherever he looks around him, he beholds many children very suitable objects for Sunday Schools, who are at present in great danger of perishing for lack of religious knowledge. In most neighbourhoods there is a great deficiency of the means of both common and religious instruction, and we are persuaded that a minute and vigilant inspection of most parts of England would fully substantiate the absolute necessity of more extended exertions. In those places where SUNDAY SCHOOL UNIONS have been formed, the condition of the poor has been scrutinized, and a most lamentable and surprising deficiency of the means of education has been discovered. Even if a particular neighbourhood be blessed with sufficient means of education, it has been found that many adjacent towns and villages are in a very destitute state, of whose rising race it may be emphatically said "no man careth for their souls!" The poor, in many situations, are growing up ignorant of their duties to God and to man; in a state of almost heathenish darkness, and exposed as a prey to all the baser passions of human nature without any counteracting principles. Surely every christian will feel desirous of rescuing his neighbours and countrymen from such an ignorant and deplorable state, and will anxiously inquire, by what means he may be made useful in dispelling this mental darkness, and introducing "the light of the knowledge of the glory of God, in the face of Jesus Christ."

To attain this desirable object, no plan appears so simple and so effectual as the establishment of Sunday Schools; but alas! who is there that will devise the means and promote the establishment of such institutions? A Sunday School Union affords the only medium. The disunited efforts of pious individuals may produce several local benefits; but it is by *the union* of many, that great and extensive plans must be carried into effect, and a general attack be made on the strong holds of folly and wickedness. Hence arises the necessity for the establishment of *Sunday School Unions in every District of Britain*, as the most effectual plan for removing the ignorance and depravity which every where prevail. Let the friends of Christ and of the young unite their efforts universally, and soon in every village and every hamlet, where ignorance has long maintained an undisputed dominion, the voice of instruction will be heard, the Sabbath will be kept holy to the Lord, the youthful poor will rise up to call the Redeemer blessed, and the hills and the valleys will re-echo the Saviour's praise, from the mouths of babes and sucklings.

The advantages, which flow from the establishment of Sunday School Unions, are too numerous to be all minutely detailed; we shall state a few of them for the encouragement of those who may be desirous of forming such institutions.

At the formation of a Sunday School Union, the public attention is directed to investigate the state of education throughout the district; and the leading object of the Society is to endeavour to supply this deficiency. When the Union is established, the natural inquiry at the several meetings of the Committee is—What places are destitute of Schools? And how can we supply them? Union furnishes both the plan and the means:—Individuals may form projects and suggest plans of extensive utility, but it is only by *union* that they can be carried into full effect, and become generally adopted. The tendency of Unions to promote the extension of Sunday Schools, is not merely theoretical: Happily in those Districts where these Societies have been established, practical experience has proved their beneficial influence; so that many thousands, and tens of thousands of children, who would otherwise have been immersed in ignorance, now rise up as evidences to prove the extensive utility of Sunday School Unions. The advantages of Unions have also been felt in Schools already established. They have led to an increase* in the numbers of Teachers and Scholars, to improvements in the methods of imparting instruction, to augmented zeal and activity in the Teachers; and thus they have advanced the general welfare of these establishments.

A Sunday School Union produces many advantages which can be attained in no other way. Great are the benefits which flow from mutual advice and assistance, in promoting the objects of Sunday Schools. Information is extended—useful plans and pleasing facts are reported—the general experience is rendered available to individuals—mutual encouragements excite each others zeal—mutual prayers ascending to the throne of grace, bring mutual blessings from the God of love. Every labourer in this cause must feel that he sometimes requires stimulating, that he is tempted to grow languid, and decline from his toils, and to fear that all his exertions have been futile, and may as well be discontinued; but by the mutual intercourse which a Sunday School Union establishes, his zeal is invigorated, his heart is warmed, and he is excited to go on, through every difficulty, labouring more zealously for the promotion of the religious interests of the rising generation.

In the Union Sunday School Teachers, there is no sacrifice of principle, no compromise of duty, no interference with the internal management of the several Schools. All discordant elements are banished, and union with Christ and with each other form the basis of the Association. Union, to be effective, must consist in

* The Hampshire Sunday School Union reported in 1811, 178 Teachers and 1743 Children, and in 1816, it had increased to 525 Teachers, and 5307 Children, and most of the other Unions have greatly increased their number.

something more than the name: the feelings must be deeply excited, the whole soul interested, and we must sincerely sympathize with each other in our joys and sorrows. We must gladly bear each other's burdens, and thus fulfil the law of Christ. We must blend the harmlessness of the dove, with the wisdom of the serpent, and evince our love to Jesus, to his cause, and to his people, by the ardour of our feelings, the energy of our conduct, and the amplitude of our benevolence.

Some Teachers may reason thus—"We are doing very well, why should we unite with others; we will leave them to themselves, while we restrict our attention to our own particular Schools." Alas! that a Christian should think of confining his affections and his labours within the narrow circle in which he moves; and that he should feel no fervid desire for the extension of the Sunday School system. We cannot help pitying and admonishing that individual Teacher who feels no anxiety to advance the general cause of Sunday Schools, and who refuses to unite with his fellow Christians in promoting, to as wide an extent as possible, the general diffusion of religious education. Is not such conduct unworthy the character of a Sunday School Teacher? If all who have engaged in this work had been of a similar mind, we venture to state our conviction that Sunday Schools could not have been extended so widely as they are at present. Let the contracted feelings of party spirit be now banished from our minds; let us meet together as Christians, and as fellow labourers, and "let brotherly love continue." *Why should not those unite in exertion here, who expect to unite in praise hereafter?* May the spirit of heaven, of unity, and of love, be more influential in the hearts and lives of all true Christians, and especially among those who are employed in educating the rising generation.

Sunday Schools have in a particular manner prepared the way for the operations of the Bible Society, and as all denominations unite in diffusing the Scriptures, they should surely join in bestowing the ability to read them, for the gift of a Bible to those persons who are incapable of reading it, would be like presenting the Warrior's sword to the feeble babe, who could not possibly grasp it: the untutored poor are unable to wield that mighty weapon, "The sword of the Spirit, which is the word of God." Let the friends of the Bible and of the youthful poor concur in their labours of love. Let a Sunday School Union be established in every neighbourhood, and we have no doubt that it will be found most delightful and beneficial. Sunday School Unions strengthen the bonds of brotherly love; they prevent languishing schools from declining, and lead to the establishment of new schools in situations which require them: They are eminently calculated to advance one of the best causes—the religious instruction of the young, by one of the best means—the pious and disinterested exertions of Christians; who, by union of strength, and division of labour, act with greater energy, and produce amazing effects. We are persuaded that if Sunday School Unions were universally established,

the beneficial consequences would be incalculably great to the present rising generation, and their advantages become perpetuated throughout future ages: but it is eternity alone that can fully develope the blessed results of Sunday Schools and Sunday School Unions.—Influenced by these sentiments, we should wish to impress every Christian mind with the great importance and urgent necessity of forming a Sunday School Union, and in order to promote this object, we shall endeavour to explain the means by which such a Union may be formed, and the rules suitable for its government. In this, and all our endeavours to promote the glory of God, and the best interests of the rising generation, may we esteem it our duty and our privilege to seek the divine assistance and benediction; exclaiming with the Psalmist,—"Let thy work appear unto thy servants, and thy glory unto their children; and let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us: yea the work of our hands establish thou it."

By Order of the Committee,

W. F. LLOYD, Masons' Hall, Basinghall-street,
R. JONES, 14, Long-Acre,
H. ALTHANS, 34, Nottingham-place, near Whitechapel-road, } *Secretaries.*

BIBLE SOCIETIES.

Third Number of Monthly Extracts from the Correspondence of the British and Foreign Bible Society.

(Concluded from Page 248.)

From the Second Report of the Swedish Bible Society.

A Bible Society is formed, and in operation, at Skara, for the diocese of that name. The Bishop has greatly contributed to its prosperity, by a most energetic, impressive, and pious Address to the inhabitants of every rank. Besides the general good accomplished by that Address, an eminent instance of success deserves to be recorded. The pious Rector of the Parish of Bellefors has been joined by *all his Parishioners* in establishing a Bible Association; and this Association is conducted with a zeal and vigour which have rendered it a blessing to surrounding places.

The Bible Institution at Askersand, a small town in the poor province of Nerike, has sprung up in a manner too remarkable to be passed over in silence. It was set on foot by one of the Lords of the Bed Chamber to the King; he is the very soul of it; and began by establishing a fund for it out of his own means, (500 rix dollars, banco, together with 100 Bibles, and 500 Testaments;) for he was aware that the inhabitants of that province were in general too poor, to hope for much by subscriptions. There is a sort of energy and influence in this Bible Society, which gives it a peculiar character. Your Committee have helped it to the utmost of their power; and may the God of all grace bless them, and every one, that, with a single eye to his glory, communicates the treasures of salvation to his fellow-mortals!

From the Rev. Robert Pinkerton.

ST. PETERSBURG, July 26, 1817.

On the 27th of April the Moscow Bible Society solemnized its Fourth Anniversary. The Archbishop Augustine pronounced an appropriate speech on the occasion, of which the following are extracts. After pointing out the invaluable privileges of those who enjoy the knowledge of the revealed will of God, and of the way of salvation through his Son, the Archbishop thus proceeds:—"But, alas, how many countries are there still into which the saving light of the Gospel has not yet been shed! How many nations still, who live in ignorance, and without Christ; aliens from the commonwealth of Israel, and strangers from the covenant of promise; having no hope, and without God in the world!—But, what do I say?—How many are there, even among those who confess the Lord Jesus, who are still ignorant of his doctrines! How many are still perishing with hunger for the word of God! How many are fainting with thirst, and cannot obtain those waters of life, of which, if any one drink, he shall never thirst! To satisfy these, is the sole object for which Bible Societies have been established. This is the only aim which men, animated by truly Christian love, have in view, in striving to disseminate and augment the number of copies of the word of God; not seeking thereby to promote any kind of self-interest, but solely, the glory of God, in the salvation of their neighbours. How sacred, how salutary, how pleasing to God must this Institution be!—And God himself hath borne witness to this; for he blesseth it in a remarkable manner.

"With what joy and gratitude do foreign tribes, as well as those of our own nation, sitting in darkness and in the shadow of death, and still unenlightened by the Gospel of Jesus Christ, receive the Book of glad tidings, when presented to them in their own tongues, by the most benevolent Bible Society!—Did I say, receive?—No;—they plead for it—they intreat and pray that the word of the Lord may be more and more promulgated among them; that the well-springs of Israel may flow into their deserts and solitary places. And what shall I say of the members of our own communion? Their holy and heavenly thirst, and ardent desire, to refresh themselves at the streams of celestial wisdom, the Bible Society, notwithstanding all its exertions, is still unable to quench. O Lord! Thou art desirous that all men may be saved, and come to the knowledge of the truth; we supplicate thee, that thou wouldest, of thine infinite grace, bestow upon us strength and means. so to acquit ourselves in thy service, that all who hunger for the bread of heaven may be satisfied; that those who thirst for the waters of life may thirst no more!

"Perhaps, there may be persons who have taken offence at our Society Let them alone. The Jews took offence at the Lord Jesus Christ himself. If they be offended, it is because they desire to be so; but with us the harvest is great, and we, who have gone out to labour in the field of God, will continue till the even-

ing. O most merciful God, once, in thy wrath against the pride of the inhabitants of the earth, thou wouldest not that they should be *of one language, and of one speech*, we supplicate thee, through the infinite merits of the humiliation of thy only begotten Son, who, for our salvation, became obedient even unto the death of the cross, cause, in our day, that the whole earth may be *of one language, and of one speech*—the speech of thy divine revelation!"

Extracts from the Report.

In your last year's Report, (2000 copies of which have been circulated in the Provinces, and in Moscow,) it was singly and clearly stated, that every Christian ought to be convinced of the divine origin of the Bible, or of the Books of the Holy Scriptures, in the Old and New Testament; for in the Bible is contained the whole foundation of Christian faith, spiritual doctrines, heavenly revelations, and rules of Christian piety, which are profitable for all things, having the promise of the life which now is, and also of that which is to come.

The clergy still continue to show an example to all the other classes of the people. They call upon their flocks to come forward and take part in a work, which, from its nature, every one has a personal interest in. For the word of God is glad-tidings of salvation sent unto all men; and hence it is, that in all conditions of life, from the meanest to the most exalted, promoters and protectors of this Institution are found.

The 27th of August, 1816, will, for ever, remain distinguished in the annals of the Moscow Bible Society. During the stay of the Emperor in this metropolis at that time, His Imperial Majesty was graciously pleased to express his great satisfaction at the labours of this Society, to the Members of the Committee, who were presented to His Majesty in the Kremlin Palace, by His Eminence the Vice-President. Copies of the editions of the Sacred Writings, published at the expense of this Society, together with a copy of your Reports, were presented on this occasion to the Emperor, and were graciously accepted by His Imperial Majesty, who expressed his great satisfaction at the labours and progress of the Institution; and, at the same time, was pleased to declare, "That he considered the establishment of Bible Societies in Russia, in most parts of Europe, and in other quarters of the world, and the very great progress these Institutions had made in disseminating the word of God, not merely among Christians, but also among Heathens and Mahomedans, as a peculiar display of the mercy and grace of God to the human race; that, on this account, he had taken upon himself the denomination of a Member of the Russian Bible Society, and would render it every possible assistance, in order that the beneficent light of revelation might be shed among all the nations snbject to his sceptre."

The subscriptions and donations, during the year 1816, amount to 11,533 rubles, 63 copecks; and the sales, to 34,600 rubles. The expenditure is 30,900 rubles. There remains in the treasu-

ry, 61,815 rubles, 95 copecks. The number of copies sold during the year, in different languages, is 6642. The number of copies given away, gratis, 315.—"Such intimations of internal joy and gratitude frequently appeared in those who received a Bible, gratis, that the most hardened and unbelieving must have melted down into tears at the sight, and been made to confess, that no worldly philosophy, no maxims of strict morality, could ever beget in the heart such gratifying sensations as those enjoy, of whom the Saviour said,—'Blessed are they who do hunger and thirst after righteousness, for they shall be filled!'

Extracts from the Appendix to the Report.

1. *From Serapion, Archbishop Metropolitan of Kief. November* 28, 1816.

Verily it may be said, that every sincere receiver of the word of God, after reading the Report of the Moscow Society, and beholding the success, and the wonderful powers of the grace of our Lord Jesus Christ, manifested in this work, cannot but feel the sweetest joy and consolation in his soul, and give glory to the gracious providence of our Heavenly Father.

2. *From Mark Antonoff, Osip Dimitrief, and Theodore Kirilaff; Peasants in the Government of Cherson. September* 3, 1816.

We were informed, not long ago, by travellers passing through our village, that in Moscow, through the mercy of God, a pious Society had been founded for circulating, at low prices, and gratis, the books of the word of God, among Christians and unbelievers. On hearing of such a holy work, we shed tears of joy, and thanked the Lord God, our Father in heaven, for his mercy towards us, poor and unworthy sinners. We have collected among ourselves *twenty-five rubles*, which we forward to the Moscow Society humbly praying for *ten* New Testaments; and after paying for them, we desire, that New Testaments may be bestowed on the poor and unfortunate, for the remaining part of the sum.

3. *From a Peasant in the Government of Tomsk, in Siberia. March* 6, 1816.

Among us also, in this distant region of Siberia, it is now known, that the pious Bible Society in Moscow bestows the word of God on the poor and needy, gratis. Such a gift I have seen in the village of *Barn*, in the possession of a poor ecclesiastic, who is thereby made happy, and reads his New Testament with joy. Dare I, an unworthy man, in poverty, and tears, beg for a New Testament, gratis, also! Though I do not understand to read myself, yet my son can read, and hears the Holy Scriptures, when read in the Church, with pleasure. He will read to me the Gospels and the Epistles, and there I shall also learn to know, how the Lord God took upon himself our flesh, came into this world, lived among sinners, instructed them, suffered and died for us, and gave to us the Holy Gospel, that all men might know the way of salvation. I entreat the pious Bible Society not to reject my petition, but to bestow on me the Holy Scriptures, to rejoice my soul, and my whole household!

4. *From the Secretary of the Moscow Bible Society, to His Excellency Papoff.*

November 20, 1816.

A NUMBER of noble youths have, here in Moscow, formed themselves into *an Auxiliary Bible Association*. They drew up a set of regulations for themselves, signed them, and commenced gathering subscriptions to promote the object of our society. In a very short time, these benevolent young people collected a very considerable sum, which they presented to our Treasurer, and prayed that it might be put into the treasury of the Moscow Bible Society. Is not this a pleasing instance of the success attending the dissemination of correct information of the way in which the object of the Bible Society may be promoted, even in the very centre of this ancient metropolis of our beloved country!—The ways of the Lord are wonderful.—His counsels are unsearchable?—One would need to behold all that is going forward, and to take an active part in it, in order to understand the astonishing success attending our weak efforts.

BURNING A WIDOW IN HINDOSTAN.

From Circular Letters, relative to the Baptist Missions in India.

Brother Peter, in a letter dated the 27th January, gives the following most affecting account of a widow burnt alive at Balasore. At the distance of 250 yards from my house, a milkman named Bhagivaree, an old man, died; his wife's name was Moongee, aged near fifty years. She has left two married sons and a married daughter. *Juya-huri-ghosa*, Annoo, a braghmun, and several others, came to my house to take me to the sight; I accompanied these friends to the place with the New Testament in my hand She was a stout woman, I found her sitting on a bedstead near the corpse of the deceased, having around her many women and men; some of the women were sitting upon the bedstead. Some vishnuvas, accompanied by musical instruments, were singing the filthy songs of Radha and Krishna. The bedstead was in front of the house; her forehead was marked with vermillion, and strings of red flowers were hung round her neck. I approached near her, and my friends desired the crowd to give place and the drummers and singers to stop, which they did immediately. I asked her what she was about to do. She called out Huri-vul, and all the people uttered the same form of huzza. *Juya-huri-ghosa* desired them not to make a noise; that I wished to speak something to the woman, at which they became quiet again. I asked her where her husband's soul was gone; she said to Vrinda-vuna.* *Juya-huri-ghosa* and others desired me to demand some proof of her being a sutee: he advised me to take something in my hand, to close my hand, and then ask her if she could tell what it was, which if she could we might perhaps credit her words. I knew that this way of examination was not necessary, but to please

* A celebrated forest, the scene of Krishna's revels.

them, who requested me, and to shew that her words were incorrect when she said that her husband was gone to Vrinda-vuna, I put my hand in my pocket, and took a churoot,* and then shut my hand and said, "if you can tell us what is in my hand, you are a sutee." She remained silent a quarter of an hour, anxiously considering; the crowd also paid great attention. At length she said, "You have a pice in your hand." Juya-huri-ghosa took the churoot from my hand, and showed it to her and to them all. She was ashamed, and all those who were encouraging her were ashamed too. She then said, that she was still unclean, but that when she went from bathing to the fire she would prove, that she had knowledge of things past and future. I told her I had no desire to examine her; but wished her well. Juya-huri-ghosa then requested me to preach to her. I opened to Acts, xvi. 28. I warned her, that to die thus would be an unpardonable sin in her, and that she ought to wait with patience until God removed her. For two hours I stood and exhorted her, frequently repeating the words of the Apostle, "Do thyself no harm:" if you die in this manner, you will for ever perish. I am a servant of God; I entreat you to return home. I spoke also to her sons and daughter, but it had no effect. She said, You come to change my mind; go away: and then desired the people to repeat Huri-vula, and sing. She gave a few flowers to Juya-huri-ghosa and others, and began to sing *Vrinda-vuna vasee, kuribe leela rashee,*† which she continued to repeat till she was like a mad woman; and her cruel relations persuaded her to embrace the flames. Alas! what could I do. I left her, but stopped among the crowd, and preached from Galatians v. 19, and returned home. An hour after we came home, I heard that the corpse was removed, and that the widow was going to the funeral pile. I accompanied Juya-huri-ghosa and Narayuna Nayuka, the native magistrate of Barubhatee, upon whose ground this man and woman had lived as tenants. We went, and found this woman on the way, a crowd of five hundred men urging her to the pile. I approached near, and entreated her again, "Do thyself no harm." She entered a tank to perform her ablutions; her daughter followed her, and took the mud from her feet, and put it on her own head. After bathing, the wretched woman came out of the water, and put on a red garment and a flowered cap, presented to her by Bukuna Baboo, a Teligna merchant; after which a brahmun, her gooroo, took milk, sugar, plantains, and rice, and putting them into her hand, she offered them to the sun, and then sat down, and distributed a few pice to the brahmuns, to each man one or two, which they took with the greatest eagerness; but no one cared for her soul, nor for her life, except her daughter, whom I saw in tears. They then dragged her to the pile, she holding a water pan and a coconut in her right hand. She was so surrounded by the crowd, that had she wished to escape it would be impossible. Some laid hold of her hands, and

* A small roll of tobacco.

† That is, the dwellers at Vrinda-vuna will have heaps of pleasures.

others of her neck, and others of her waist, and thus twenty men held her, and more than a thousand surrounded her. If she had wished to speak, she could not have been heard on account of the noise. However we tried to speak to her, and the noise ceased. I said again to her, "Tremble for yourself; think what you are doing; repent; I am a servant of the true God. If you go into this fire, you will go from it into unquenchable fire. God forbids you, through my lips. I added, believe the word that I say, Jesus Christ is the only Saviour." She was like one intoxicated. I heard that she had been used to take *opium*, and that to-day she had taken, as her last, a large dose. She did not like to hear me. At this time, *Juya-huri-ghosa* again tried to persuade her to show some sign that she was a *sutee*, but she declined. Now we saw the place, where a blacksmith's wife had died in the same manner. She walked three times round the pile with assistance, while her husband was burning, and offered rice, sugar, plantains and milk to the sun, and then threw the coconut and the pan of water on the pile, apparently much agitated, when her *gooroo* led her by the hand into the fire, and threw over her ghee, and rosin, and wood, and so the flame of fire rose so high that we who were near could not stand there, but were obliged to move. We returned home with sorrowful hearts, but the crowd, nearly five thousand, were laughing, and seemed as happy as though they had gained the greatest prize, in seeing this self-murder, the example of the son of perdition. O Lord, when shall thy gospel enter the hearts of these wretched creatures, that they may be saved from thy wrath!

CHRISTIAN PHILOSOPHY.

NEXT beyond the orbit of Mercury, is that of Venus: a planet, not so respectable for her magnitude, as for her beauty; arising from her brilliancy, the clearness, and the steadiness, of her light. A very accomplished astronomer observes that "Venus is the brightest when she is about 40 degrees removed from the sun: at which time, only a fourth part of her lucid disk is to be seen from the earth. In this situation, Venus has been many times seen in the day-time; and even in full sun-shine. This beauty and brightness of Venus are very admirable; who, having no native light of her own, and only enjoying the borrowed light of the sun, should yet break forth into so great a lustre, that the like is not to be observed in Jupiter, nor even in our moon, when she is in the same elevation from the sun. It is true, the moon's light is (to our view) much greater, on account of her apparent magnitude, than that of Venus: yet it is but a dull, and as it were a dead light; which has nothing in it of the vigour and briskness that always accompany the beams of Venus."—Thus should the ministers of Christ shine with gospel light, derived from him; and irradiate the visible church, with the purest and most vivid beams of celestial truth. In allusion to this part of their character, our Lord styles his messengers, the light of the world, the candles in

the midst of the churches, and the stars which he holds in his right hand. In point of steadiness and of consistency, and of communicativeness to others, they should resemble the suns, or fixed stars; which never deviate from their spheres, but impart unwavering and unremitting light to all around them. In point of zeal, and activity, and of indefatigableness, in their holy calling, they should like the planetary globes, without cessation and without weariness, pursue their shining course; and, conformably to the maxim of Julius Cæsar,

Think nothing done, while aught remains to do.

In this respect, Venus is a pattern, both to ministers, and to private believers. She rolls round the sun in about 225 days, which constitute her year; and at the rate of 70,000 miles an hour: which exceeds the velocity of the earth's annual motion, by about 10,000 miles an hour. Thus this exemplary planet connects the most pleasing graces of lustre and delicacy, with all the ardour of diligence and rapidity: like some elegant and industrious lady, who crowns the charms of personal beauty with the still more valuable services of domestic housewifery.

Besides her yearly tour around the sun, it is more than probable that Venus performs a regular revolution about her own axis. From the *maculæ*, or spots, which, in the years 1665 and 1666, Cassina and Campani discovered on her surface; those two philosophers have ascertained the reality of her diurnal motion: which diurnal motion she accomplishes in about 25 days: so that one of her days is equal to 23 of ours.—One duty should not be permitted to supersede another. There are personal duties which we owe to ourselves; no less than relative virtues, which we ought to exercise toward our neighbours. Connect the two together in your own practice, and you will exhibit a moral exemplification of the harmony with which Venus and the other moving spheres accomplish their compound, (that is, their annual and diurnal) rotations, without any shadow of competition or interference.

"On their own axis as the planets run,
Yet make at once their circle round the sun;
So two consistent motions act the soul:
And one regards itself, and one the whole."

But be it carefully remembered, that, as the sun is the ultimate and common centre of all the planetary movements: so we shall never be able to discharge our various personal and social duties, acceptably to God, in spirit and in truth, until his glory is the grand and sole end of all the works and duties we perform whether immediately referable to ourselves or others. "As unto the Lord, and not (merely) unto men," least of all for the pleasing or aggrandizing of that wretched thing called self; may stand as the universal motto, to every virtue that is truly Christian and evangelical.

Venus, though so justly admired for her beauty, and celebrated for her lustre, still has her dark side. When this is turned toward

our earth, her rays are no longer beheld, and she herself becomes invisible.—As each believer, shine he ever so brightly, is, at present, sanctified but in part; need we wonder, if, on some occasions, the splendour of his gifts, and the radiancy of his graces, suffer a temporal eclipse? At such times, let our candour and forbearance have their perfect work. After a certain period, Venus will emerge from the shade, and beam forth in all the loveliness of her usual lustre: and when the declining saint has sat his appointed time in darkness, the Lord will again be a light unto him. Happy is that benighted soul, whose faith (for it is the peculiar business of faith's eye, to see in the dark) can pierce the gloom; anticipate the return of day; and long for a final approximation to the Sun of Righteousness, in that world of glory, where no more cloud nor darkness shall obscure our views, tarnish our graces, or damp our joys for ever.

The solar light and heat, on Venus, are estimated to be four times greater than on the planet inhabited by us. Why? Because her distance from the source of both, is considerably less than ours.—In like manner, bright evidences, and warm experiences, of our interest in Christ, and of the work of his Spirit upon our souls, are generally the blessed consequences of living near to God, and of walking closely with him, in all holy conversation, prayer, and watchful godliness. The joy and liveliness of grace (though not grace itself) may be sinned away. Spiritual comfort is a tender plant, and requires much delicacy of treatment. To be triumphant and alert in the ways of God, you must take equal heed of wandering, and of slumbering.

Venus's orbit, or path of rotation, is for the most part, extremely regular: hardly any point of it being more remote from the sun, than another. Hence this planet is remarkable for always preserving nearly an equal distance from that luminary. Similar is the experience of some believers. They enjoy, rather, an even and settled peace, than any exuberant overflowings of consolation. Their habitation is, mostly, on the middle region of Mount Tabor; instead of being now elevated to the summit, and anon turned down into the valley below. The manner is not always exactly the same, in which the Holy Spirit trains his disciples to a meetness for their heavenly inheritance. Like a judicious and careful tutor, he wisely and condescendingly adapts his modes of instruction, to the genius, and to the particular improvement, of each individual pupil: until, having taken their appointed degree in grace, they ascend, one by one, to their glorious home above.

Venus is, in size, somewhat less than our earth; and yet contains about the same quantity of matter, though in a smaller compass. In other words, the body of Venus is denser than that of the earth, as being so much nearer to the sun. Appearances are not the invariable standard of intrinsic worth. Our globe, which is undeniably larger, or occupies more space, than Venus, is not more wealthy, in constituent particles, than she. Her's lie closer together than ours; and therefore make less show. Ours are less compact or

compressed than her's, and therefore swell into a greater visible magnitude.

It is probable that Venus, like Mercury, has no attending satellite, or moon. Cassini, indeed, in the last century, thought he had discovered one: but he seems to have been mistaken. Venus's vicinity to the sun seems to render the services of such a companion unnecessary. Just as, in the world of the blessed, the saints will need no ministry of the word, nor other means of grace; because they will then walk in the light of the Lamb, and with open face behold the glory of the Lord. [*Toplady.*

EDUCATION SOCIETY.

EXTRACTS

From the Constitution of the Education Society for People of Colour in New-England.

Impressed with the vast importance of the Christian Ministry, as connected with the conversion of sinners, and the edification of the church; and desirous to furnish to young men of piety and talents the means of acquiring an education, with a view to extend their public usefulness; we do hereby associate and adopt the following Constitution:—

ART. 1. This Society shall be styled the Education Society for the People of Colour in New-England.

ART. 2. It shall be composed of all such persons as pay into its funds one dollar annually.

ART. 3. The object of this society shall be to afford the means of education to all such young men of colour, of any denomination, as shall furnish to the churches of which they are members, and to the Executive Committee hereafter named, evidence of their personal piety, and call to the work of the ministry.

ART. 4. The Society shall hold an annual meeting at Boston, on the first Wednesday in Oct. at 10 o'clock, A. M.

ART. 5. At every annual meeting, the Society shall elect fifteen Trustees.

ART. 6. Every Church, or Auxiliary Society, which shall contribute the sum of twenty dollars annually, shall have the right of appointing an additional Trustee.

ART. 7. Every person who shall contribute the sum of twenty dollars at one time, shall be a member for life; and every person who shall contribute the sum of 50 dollars at one time, shall be a Trustee for life.

ART. 10. At the annual meeting of the Trustees, they shall elect by ballot, an Executive Committee of seven persons and a Treasurer, who shall be ex-officio, a member of the Committee.

ART. 12. The Executive Committee shall appoint their Chairman and Secretary; shall receive applications of candidates, and judge of their qualifications; shall determine the instructors to be employed, and the time which the candidates shall devote to study: and shall manage the concerns of the Institution. They shall an-

nually expend the amount received, if a sufficient number of approved candidates make application; and render an annual report of their proceedings to the Board of Trustees.

ART. 13. The Executive Committee shall meet semi-annually, at such time and place as they agree upon; and oftener, if called together by the Chairman.

The following gentlemen having been requested to meet at the house of the Rev. Mr. Paul, Boston, Nov. 4, 1817, were there notified of their appointment to act as the Executive Committee of the above mentioned Society.

Rev. Thomas Baldwin, D. D. Rev. John Codman; Rev. Daniel Sharp; Rev. Sereno E. Dwight; Rev. Richard S. Storrs; Rev. James M. Winchell; Rev. Thomas Paul; The Rev. Dr. Baldwin, was chosen *Chairman*, and R. S. Storrs, *Secretary*.

COMMUNICATED FOR THE CHRISTIAN HERALD.

Extract of a letter from Thomas Bosworth, missionary teacher at Port-au-Prince, to his friend in New-York.

"I am happy to hear that the cause of liberty is gaining ground in America; that the advocates for slavery are decreasing. The little observation that I have made of men of colour convinces me they are our brethren, possessing every faculty of which we can boast; and are as capable of filling important situations of life as ourselves, if they are permitted to enjoy the same advantages.

To what do they owe their present degradation? What has so contracted their minds?—I do not hesitate to answer—it is the imposition of slavery. Among the few children I have had under my instruction here, I do assure you they have made more improvement than any I ever knew in England; and this seems to be the general character of the blacks who have had equal advantages with ourselves.

Nov. 18, 1817."

New Auxiliaries to the Amer. B. S.

"The Cumberland B. S." (in Sumner County, Tennessee,) 20th September, 1817. Mr. John Allah, Secretary.

"The Female Aux. B. S. of the town of Westchester and its vicinity," (New-York,) 5th November, 1817. Miss Mary Wilkins, Secretary.

"The Watertown Aux. B. S." (Connecticut,) recently formed. Rev. Uriah Gridley, President; Mr. Benjamin De Forest, Sec'y.

"The Franklin B. S." (Pennsylvania,) 11th November, 1817.

"The African B. S." (of New-York,) Rev. William Miller, President; Charles Carter, Sec.

SUNDAY SCHOOL NOTICE.

The superintendents and managers of Sunday Schools throughout the United States are respectfully informed that the Anniversary of the Sunday School Union Society will be held in this city on the first Wednesday in May next. As the system has, under the good Providence of God, spread to almost the extremities of the Union, the Society are very desirous of collecting every interesting fact respecting their establishment, progress, and present state. Managers and superintendents are therefore earnestly requested to transmit such facts as are within their power, so as to arrive in New-York by the first week in April, in order that they may be inserted in the annual Report.—The letters to be directed to the Secretary.

By order of the Board,

New-York, Jan. 13, 1818. G. P. SHIPMAN, Sec. pro. tem.

Editors of papers in every part of the Union who are friends to the uneducated poor, are requested to give this an insertion, and let such Editors look for their reward in the good which may be produced, and in the approbation of the friend of man.

FOR THE CHRISTIAN HERALD.

Lines addressed to the members of the New-York Juvenile Hindoo Society.

Little band, thus early enter'd
On the list with Jesus' friends,
In him all your love be center'd,
On him all your hopes depend.

While your hearts, now fraught with feeling,
Prompt you to the generous deed,
May the Lord, his love revealing,
Give the precious grace *you* need.

While the blessed volume giving
To the destitute and poor,
May you, by its precepts living,
Make your own salvation sure.

But oh! beware the guilt and danger
Of an idle, vicious choice,
While you give the Hindoo stranger
Means to hear instruction's voice.

Let not those who share your treasure
Pass you by in wisdom's ways,
And may that love which knows no measure
Guide and bless you all your days.

HYMN,

Sung by the Children of the St. George's (England) East Methodist Sunday School, at the Sermons preached for the benefit of that Charity, on Sunday 23th August, 1814.

FATHER! unseen by mortal eyes,
Eternal Lord of earth and skies!
Thy name we bless, thine aid implore,
And, prostrate at thy feet, adore.

From vice and ignorance away
Thy mercy calls, and we obey;
Gladly from sure destruction flee,
To know, and love, and worship Thee.

Yet how shall babes approach thy throne
And all their wants to Thee make known?
Though short our words and voices fall,
Jesus is there, and knows them all.

He deign'd to be a child below,
And died to rescue us from wo;
His hands were open to caress,
His lips the little ones to bless.

By his command thy servants came,
Like brands, to pluck us from the flame;
And teach us in our youthful days,
To read thy word, and sing thy praise

Beneath thy never failing care,
Protect our souls from Satan's snare;
Through life, O Lord! be ever nigh,
And save, Oh! save us, when we die

Prolong our benefactors' days,
'Till every child shall shout thy praise.
'Till the wide world thy sway shall own
And bow to thee, the Lord, alone!

THE CHRISTIAN HERALD.

VOL. IV.] *Saturday, January 24, 1818.* [No. 18.

To our obliging Correspondent at Liverpool we are indebted for the following interesting intelligence, contained in the 4th No. of the Monthly Extracts of the Correspondence of the British and Foreign Bible Society.

ZEAL OF CATHOLICS, IN GERMANY, FOR THE CIRCULATION OF THE SCRIPTURES.

From a Catholic Professor of Divinity at————, July 20, 1817.

FOR this fortnight past, a disorder in my eye has prevented me from writing and reading; and the first use I make, with thanks to God, of my recovered sight, shall be, to discharge the sacred duty of conveying to the Revered Bible Society the sentiments of superlative joy in the Lord, and of heartfelt gratitude, which abound—not in me only, but in many thousands, languishing after scriptural food. Writing, however, can give but a faint idea of those overflowings, beheld and interpreted by God alone. "God will have all men to be saved, and to come unto the knowledge of the truth:"—This was the motto that presented itself in heavenly radiance to my faith, as inscribed on the magnanimous grant of Christian charity, of which your letters to me were the cheerful harbingers. Blessed be God, the Father of our Lord Jesus Christ, the God of all consolation and grace, for having opened the hearts and hands of his faithful worshippers, who did not seek their own, but that which is profitable for the salvation of many.

And how shall I sufficiently praise the Lord, for his wise and unsearchable ways, in disposing of all events, who changes night into day, and darkness into light, and is able to make friends out of foes; in whose omnipotent hand opposition and obstruction become instruments of bringing forth that which is good, and accomplishing his eternal decrees. For never did I disseminate, in so short a period such a vast number of copies of the New Testament, as since the time of the late bible prohibitions; and no where have I perceived a more lively and ardent desire after the word of God, than in those very places where infatuated men strive to dry up that fountain of living water, or to prevent the people from having free access to it!

Of this, the annexed copies of letters, selected from a vast number that pour in upon me, will convince you; many other letters from different quarters speak of the blessed fruits of repentance, renovation, putting off the old man, and putting on the new, daily produced in the hearts and conduct of those Christians who have obtained that Book of Books, with which they were unacquainted before, and which they esteem now as the most sacred rule of their faith and practice. Many persons, who were cold

both in faith and in charity, have thereby been brought to know themselves, and have been made partakers of a life hid with Christ in God. A number of letters contain passages that bear testimony to the power and wisdom of God, experienced by multitudes in these days of distress and of famine; nothing short of this bread, which came from heaven, and gives life unto the world, was able to snatch them from the gulph of Despair, to soothe their minds, and to cheer them with hope and confidence in God, the Father of mercies. It has effected wonders, and satisfied more than the bread which perishes.

The physicians advise me to use the bath for the benefit of my health; but I can hardly spare so long a time from Bible distribution: However, after much earnest prayer for divine direction, I have resolved, instead of going to a bathing-place, to make a Biblical tour. My aim will be to strengthen and confirm many friends of the Bible, to reconcile enemies, and to scatter the blessed seed of the word, on the right hand, and on the left. On the 16th of August, I begin my journey for the honour and glory of God. Pray for me that his protection and his blessing may be with me, for the sake of his cause; and that, by the power of his Spirit, I may, in weakness, be able to proclaim Christ, and him crucified, before friend and foe, and to communicate favourable results after my return.

Remember me to the continued favour of the Members of your most excellent Bible Society. I shall always willingly continue to labour with all my strength, as long as it is day, for the honour of our Divine Redeemer; to the end that he may be kown more and more, and many may be saved by the word of his salvation; that his name may be hallowed, his kingdom more effectually come, and his will be done on earth, as it is in heaven. Amen. Hallelujah.

1. *From the Senior Catholic Minister at* ———, *January* 29, 1817.

You will perceive by the enclosed continuation of the Report of the ——— Bible Society, that our zeal in the distribution of the Bible has been delightfully progressive.

I have been enabled to forward the good work more effectually by your kind assignment of 1000 copies. Pray receive, my beloved friend, once more my grateful thanks, as well as the expressions of gratitude from thousands of poor persons who could obtain no access to the fountain of life; and to whom the gospel will, in their distressed outward and inward condition, afford alleviation, light and comfort.

I reiterate, my brother in Christ, the wish expressed before, that the powerful word of our Lord and Master, to whom we devoutly bend our knees; that word which gives us peace of mind, relief, consolation, assurance of forgiveness of sins, joy, and salvation; which points out the right path, in our journey through this life, and will brighten even the gloomy moments of death; may be known throughout the earth, and among all nations, kindreds,

and tongues; and bring forth fruit a thousand fold, in the hearts of all who read and hear it.

2. *From another Catholic Minister at* ———, *January* 24, 1817.

In order to promote a desire to peruse the Holy Scriptures, I read publicly, every Sunday, certain select passages of the New Testament; and have had the gratification of hearing that they have been read over again, at home. I also endeavour to awaken the same desire by my sermons, as it is my duty to do. The rising generation will, if it please God, grow up with better principles for the regulation of their conduct in life.

3. *From another Catholic Minister.*

I have sometimes met with parents who have expressed themselves not friendly to the propagation of the Bible; but when, at a proper opportunity I presented their children with a New Testament, they have spoke in another strain, and I have found no further resistance on their part.

I hope and trust that God will be pleased to enlighten all men, and conduct them to the fountain of everlasting life. It appears that the promulgation of the Bible has the same difficulties to encounter as the propagation of the Gospel had at first. This cause has many violent opponents; but we trust in God, that he will carry us to the end gloriously.

4. *From the Catholic Chaplain at* ———, *March* 25, 1817.

I was happy in receiving your letter of the 19th instant; my stock of New Testaments is exhausted, and I witness, with great pleasure, an ardent desire for the Holy Scriptures, in both young and old. My joy was greatly heightened, when I observed many of these making known to me, in simple, but significant language, the delight they experienced from the perusal of the saving word of God. The comfort and the power of the Gospel show themselves anew in the hearts of the faithful.

A farmer, whose minister you are well acquainted with, visited me lately; the Bible is his delight, though he has not perhaps the whole of the Vulgate in his house, much less a German version. This countryman had perused the New Testament with which you presented me; and said that himself and his family were, by reading it, better instructed, and more comforted and strengthened, than they had been before. He felt himself quite happy in having the word of God in his own house; it was the treasure mentioned in the Gospel, which he had discovered, and on which he sets the highest value.

I could add much more, to the same effect, from my own experience; but you are already possessed of so many similar instances from other quarters, that mine would not convey any thing new to you.

I have completely gained my three neighbouring Ministers over to the good cause of the Lord: they are afraid of no man who lays obstacles in the way of their distribution of the New Testament; they are ready, with myself, should it so happen, to endure the humiliation, and bear the cross, of Jesus Christ. But,

here in Prussia, particularly as the King protects and values Bible Societies, endeavours to obstruct their progress will avail nothing.

Hasten, my dear friend, to send me a few hundred copies, gratis, and, if possible, bound. You do not know the extent of poverty in these parts.

(*To be continued.*)

EXTRACTS *from the* FIRST ANNUAL REPORT *of the* SABBATH SCHOOL UNION *for* SCOTLAND.—*Presented 30th June*, 1817.

IN presenting their first annual report, your committee do not consider it necessary to enter into any argument in favour of the general principles, or of the particular plan, upon which your society was founded. They will only beg permission to remind you of the great objects which were originally contemplated in its institution; as these will naturally lead to the best arrangement, for the report which they are now to make of the success of their exertions during the past year.

The leading objects of the Sabbath School Union for Scotland are these:—1st, To promote and encourage the formation of Sabbath Schools in every part of the country where their establishment is required. 2d, To form a central point of union for the various societies and schools, from whence every information connected with the subject of the religious instruction of youth, and all the knowledge and experience, acquired in the different individual establishments in connection with the society, may be easily and rapidly diffused over the whole, and from which may be exhibited an interesting view of the progress of Christianity among the rising generation. 3d, To select and publish the most suitable books and tracts, to be put into the hands of children; and by forming a depository for these, to afford to the various schools throughout the kingdom, the opportunity of obtaining them at the lowest possible price.

With regard to the first of these objects, your committee could not expect that they should be able, in their first report, to present you with a very large list of schools formed by their means. It obviously required a considerable time to obtain that circumstantial information which was necessary to guide them under this department of their plan; and even after such knowledge was acquired and acted upon, it could not be suddenly, or in a short period, that the operations of the committee could be followed with complete success. The general establishment of Sabbath Schools in places where they are most required—that is, in places most destitute of religious instruction—it is evident, from the very nature of the thing, must be a progressive work, and can only be effected by the activity of a variety of causes, which it is not easy at once to combine or put in motion. Your committee, therefore, have been chiefly engaged in attempting, by means, of a very extensive correspondence, to excite throughout the country a spirit

of interest and zeal in this great cause, and to diffuse a general acquaintance with the salutary influence of Sabbath Schools.

The committee have the satisfaction to know, however, that since the formation of the society, a considerable number of new schools have commenced in different parts of the country; and that in several of those previously existing, not only has the number of children greatly increased, but a greater degree of energy and animation has been distinctly perceptible in all the various departments of the schools.—These propitious changes the teachers, in some instances, have ascribed to the zeal which has been infused by means of your institution.

But for a more extensive effect in regard to this first branch of your plan, your committee look to the operation of a wide circulation of your report: and in this view they cannot omit the opportunity which the present occasion offers, of endeavouring, seriously and strongly, to impress upon the minds of those who profess an anxiety to maintain and to elevate the intellectual and moral character of Scotland, as well as of those who feel a concern for the eternal interests of their brethren, the conviction, that nothing can so effectually contribute to the accomplishment of their wishes, as the training of the youth in the principles of true religion.

The committee discern in the rising race, the elements of society for the years that are to come. They believe that the future character of the people must, in a great degree, be moulded by the principles which are now imbibed, and the habits which are now acquired by the youth throughout the land; and they cannot therefore refrain from recommending it earnestly to all, but to those more especially who are placed in stations of rank or influence, to turn to this subject their most serious thoughts; and, by encouraging the early religious improvement of those within their sphere of influence, to lay by far the most solid foundation for the highest of national attainments—the possession of an enlightened, religious, and virtuous population. It is highly gratifying to your committee to have it in their power to refer to the Right Honourable President of your society for the example of that special patronage to religious education which they wish so anxiously to recommend. One of the schools recently established, has been formed under his Lordship's particular direction.

The committee will now proceed to lay before you a concentrated view of the information they have received, respecting the state of the schools connected with the institution, and the modes of their management.

STATE OF THE SCHOOLS.

From the difficulty of communicating widely the precise views of the institution, it was not to be expected, that previous to the circulation of any report, a very general connection would be formed; yet your committee have to report, that already there are embraced under your bond of Union

324 Schools, containing 22,627 Children. In order to avoid

any idea of preference, where all, be the numbers small or great, are entitled to your approbation and affectionate regard, it is proposed in your annual reports to enumerate the societies and schools in alphabetical order.

[Here follows an alphabetical list of forty-eight places, where schools are established in connexion with this Union; we insert only a few of the largest, viz. In Aberdeen there are 22 Schools, 33 teachers, 992 children: the annual expense of this establishment amounts to 13¼ pence sterling for each scholar (about a quarter of a Dollar.)

In Edinburgh there are 72 schools, and 4880 scholars: the annual expense averages 17 pence for each child (about 31 cents.) In Glasgow there are 75 schools and 5742 scholars.]

It appears from the reports transmitted, that great as the aggregate already mentioned really is, *it falls far short of that vast array which would be poured forth before you, were the whole Sabbath Schools in the kingdom to be brought into view.*

Your committee hope that each year's report will introduce to your acquaintance, and to your special care, increased, and still increasing numbers, till the mental eye be fully satisfied with the interesting spectacle of the universal diffusion of religious instruction amongst the young by the assistance of Sabbath Schools, till there shall scarcely be a spot in the habitable parts of the land, where an attentive listener on the Sabbath eve may not hear the solemn silence broken by the melody of youthful praise.

In almost all these schools, the sole object to which the exertions of the teachers are directed is the instruction of youth in religious knowledge. There are, however, a very few exceptions where the children are taught reading and spelling on one part of the day, and their catechism on the other. From the vast advantage always derived from simplifying the object of pursuit, your committee take this method of recommending the adoption universally of the rule, that religious instruction alone should be communicated in the Sabbath School. In England and Ireland, and in some parts of the Highlands of Scotland, where the system of education, though much improved, is still deficient, it may be necessary to allot a part of the Sabbath to the teaching of reading; but in the more highly favoured portions of the land, where daily schools are attainable by almost all the population, it appears to your committee expedient, that the whole force which can be brought into action in Sabbath Schools, ought to be brought to bear directly on the grand point—the salvation of sinners by the Lord Jesus Christ, as he is offered in the Gospel.

In aid of the teachers' exertions, the occasional visitation of schools by the *magistracy*, the *clergy*, and *others of weight and influence in the country*, has been found a useful stimulus; and your committee take the opportunity of making this report to you, to repeat their hope that this stimulus, wherever opportunity offers, will not be wanting.

Your committee have still to report the progress made in circu-

lating religious tracts by means of the schools, and in publishing tracts with a view to that circulation.

It appears from the accounts kept at your depository, that there have been sold within the year, 16,076 tracts and small books to the value of £173: 7: 11; a very large amount certainly, when remembered that it is at the very commencement of your operations. There was no point in the constitution of the society that your committee looked to with more anxiety, than that of the publication of tracts to be distributed as premiums. Had you associated yourselves for that object alone, you would, in their opinion, have had an object well worthy of your care. And were Sabbath Schools to accomplish nothing more than to open a channel for successfully distributing the Scriptures and religious tracts, that effect alone would have stamped them valuable. These impressions of your committee were strengthened, instead of being weakened, by the knowledge, *that very injudicious, if not highly improper tracts, have been circulated for the use of Children.* The infant mind, unhackneyed in the vices of the world, and as yet unassailed by the violence of passion, or the delusions of the imagination, is peculiarly open to receive impressions, good or evil, as they flow from a pure or a corrupt source. To introduce such a mind into the haunts of profligacy, and to make it familiar with the way that leadeth down to the chambers of death, cannot fail to leave a polluted stain behind; and it can be no apology for this monstrous perversion, to state, that the punishment of vice is exposed, and will afford an antidote to the poison which has been infused. It ought always to be recollected, that the mind is most pure when it is unacquainted with vice. It seems therefore to be a matter of the first importance, to exclude from Sabbath Schools all such tracts as delineate with too minute a pencil, the features or the colouring of vicious passions; and on the same principle, it becomes the instructors of youth to put into their hands such plain, but lively pictures of religion, as, whilst they attract by their interesting character, may affect the heart with the sentiments they convey. It is not sufficient that a tract be free from vice, or even that it be sound in doctrine; it must, to be successful, speak at once to the head and the heart of the child. It must lead him on by the interest of a story. Our blessed Saviour, who knew what was in man, whose example, when he adopts human means of agency it must always be our safety to follow, aware of the difficulty of arresting the attention of his hearers, generally adopted this principle in addressing them. And your committee, looking to this great pattern, have endeavoured, in the little progress they have made, to select such tracts as are calculated at once to interest and instruct*.

And what, it may be asked, has been the result of all these operations? Your committee have no hesitation in their reply—that they have already produced much precious fruit to the glory of God, and the best interests of man. Every report decidedly

* We trust these excellent and judicious remarks will always be kept in view by those who select books for Sunday School children. EDITOR.

expresses this cheering sentiment; and several of them contain interesting illustrations of it in the account of individual children. To enter into any detail of these, would swell this report beyond its proper bound; and it has occurred to your committee, that it may be more useful, and at the same time more interesting, to collect these little histories together; and by connecting them with the peculiar doctrines or duties they illustrate, to form a tract to be published with the other tracts of the society. In this view it is hoped, that the annual reports from societies and schools will continue to communicate such remarkable cases as occur.

Your committee, looking to the whole description contained in the different reports, do heartily congratulate you on the delightful prospect. You see nearly three and twenty thousand children gathered around you, whose general deportment, according to the uniform testimony of their teachers, is sober, and steady, and attentive; who, instead of prowling about the streets of towns, or the highways in villages, are assembled to receive the lessons of heavenly wisdom; many of whom show the distinctive marks of a renovated mind, and all of whom are acquiring that knowledge, which leads the way to the kingdom of God. Not to descend to particulars, which, however gratifying, would occupy too much of your time, your committee cannot withhold from you an intimation of the following, as some of the most apparent fruits of the Sabbath Schools; they are, of course, to be understood chiefly of the more advanced scholars. 1st, The increasing number of your communicants; 2d, The formation amongst the young of each sex, respectively, of meetings for prayer and religious conversation; and 3d, In the bosom of these schools themselves, the enlargement of the heart has introduced societies for contributing to the dissemination of those precious truths, which they, by this circumstance, prove they so highly value.

Your committee, by the judicious language used by all the teachers in their statements, are not much afraid of any delusive appearances of extraordinary sanctity being encouraged in the Sabbath Schools. No human being can, in reality, be over-religious;—because the attendance on religious exercises, to the exclusion of other known and commanded duties, is not religion, but hypocrisy. The grand point is to infuse the spirit of religion into the discharge of every duty; and it is not doubted that those excellent children, whose piety is recorded in the reports of different schools, were as exemplary in their little secular occupations as in any other parts of their conduct. It is for the encouragement of those teachers who seem to regret that they have seen no such distinguishing religious appearances amongst their pupils—who, though they commend the children generally, as attentive and earnest at their tasks, and as improved in their general habits, yet see none of that fruit which is brought to maturity by the dew of heaven;—it is for their encouragement that your committee would venture to suggest, that, under such circumstances, they seem to have no ground to fear that their labours even now are in

vain. Constitutional temperament, undoubtedly, has a great effect in moulding the features of religious character; and although, like the enjoyment of religious frames, the happiness conferred by which must always make them objects of desire and gratitude, the peculiar and marked exhibition of early devotion cannot fail to rejoice the heart of every one who loveth the Saviour, and the souls of men; yet these are not the exclusive testimonies to the working of the Spirit, which may, without such prominent displays, have made great progress in the renovation of the heart. In proof of this, it is to be remarked, that in a great number of the instances where early strong religious views have been exhibited, the children have been laid on beds of languishing and sickness. The seed which their teachers, as the husbandmen of God, had sown, and which, perhaps, was not observed whilst it was springing in the field in common with the rest; and whilst its growth also would be obscured by the playfulness and gayety of youth; this, when brought under the culture of affliction, has sprung up with increasing vigour, and has rapidly arrived at maturity. The seed, however, was sown, and took root under circumstances which eluded observation. And your committee, from these examples, wish to encourage those engaged in this labour of love, by communicating to them the same joyful hope which they themselves indulge,—that as the seed sown is unquestionably good, though in some cases it may afterwards be burnt up by the persecution, or choaked by the cares of the world, in others, —in many others, it will, under the blessing of Him who hath given the seed, and commanded it to be sown, produce fruit thirty, sixty, or an hundred fold.

Let parents and teachers, then, unite their exertions in instructing; let the clergy inspect, and the higher classes patronise these labours, and your committee doubt not but the extensive and glorious result will well accord with the expectations of those, who look forward to the religious character of the succeeding generation as a harbinger of the coming of Messiah's kingdom.

ADDRESS.

Of the Executive Committee of the Education Society for People of Colour in New-England.

The responsibility resting on the Executive Committee of "*The Education Society for People of colour in New-England*," is cheerfully assumed at the request of those for whom they act; and, while it is felt to be no inconsiderable burden in itself, the strong hope of aiding the progress of truth in general, and the best interests of Africa and her sons in particular, will stimulate them to proceed in the execution of their trust with alacrity.

It may not be improper to state some of those facts which have given birth to this Society, and which inspire the expectation that it will meet with the patronage of an enlightened public. The number of coloured people in New-England is several thousands.

They are less numerous indeed than in any other portion of the U. States of equal population. But they are almost without exception free. They have imbibed at an early period, the consciousness of freedom, and with it are mingled a thirst for improvement, and an ardent desire to share in the comforts of the social state without interruption from those prejudices which too often produce collisions and permanent hostility. In many instances they discover a degree of public spirit more honourable to their character, in proportion to the untowardness of the circumstances in which custom and law have placed them. Their industry and integrity have secured to many of them a competency of wealth, together with that respect from society at large which elevates them above the sordid views usually connected with a state of servile dependence. In these circumstances, they are prepared to a good degree for receiving the seed of divine truth and bringing forth the fruits of it. If but few churches in New-England are formed exclusively from this class of society, it is not to be attributed to a marked deficiency of piety and zeal among them, but to their dispersed and disjointed situation. Many individuals of them are connected with regular churches, and walk conformably to their profession. They are not, and cannot justly be expected to be distinguished by their literary acquirements. A variety of circumstances have conspired to prevent that mental improvement, of which they are naturally no less susceptible than more favoured orders of society; and if at any time their piety be less under the regulation of sound discretion than is desirable, the Charity which "thinketh no evil," will find a sufficient apology for them in the well known and incurable defects of their education.

Instances of exemplary piety frequently occur among the youth of colour. And when they are converted to God, they have sometimes strong desires to "strengthen their brethren." Why should not their desires be gratified? Cannot the embarrassments under which they lie be removed, and the evils that flow from an indiscreet zeal be obviated? Is the ministry of reconciliation confined solely to the children of Shem, and Japhet? has heaven interdicted sacred employment to the posterity of Ham? It cannot fail to occur to every reflecting mind, that people of colour, having the same native sensibilities as other men, will cherish stronger attachments to a religious instructor of their own complexion, and allow to him a greater influence over them, than to another of fairer skin. The principle of sympathy admits neither of being controverted nor ridiculed. It is inseparable from human nature; and its effects are equally astonishing and salutary, in numberless instances.

Where sincere piety is connected with a vigorous intellect, and both lie concealed beneath much rubbish, it is highly desirable that they be extricated from their unfavourable situation, and brought forward to occupy some enlarged sphere of usefulness. The best talents are often buried in obscurity, because indigence, or complexion, or some other unhappy difficulty prevented them

from rising into notice; nay, they are often frittered away, and made contemptible or baneful, because employed irregularly, and without that judgment that can be matured only by serious study and faithful instruction.

It is to search out and bring forward this description of youth among people of colour—to strengthen their powers—cultivate their pious affections—direct their studies—inspire them with zeal according to knowledge—elevate their views, and prepare them for wide fields of labour and usefulness, that this society is formed. The sphere of operation is humble—but the object is indescribably glorious. Difficulties are anticipated, but not feared. Assistance will be needed, and we doubt not that it will be accordingly afforded.

Were nothing more contemplated than raising up and qualifying ministers for the coloured part of the New-England population, the object would be sufficiently important to engage the attention of all whose compassions yearn over this neglected, and too often despised portion of our fellow countrymen. But the views of the society are much more extended. They embrace the welfare of other lands—they stretch across the mighty waters, eager to plant the standard of the cross on every hill of that vast continent, which has hitherto ignobly submitted to the baleful crescent, or crouched under the iron bondage of the vilest superstition. They reach forward to the period when the moral deserts of Africa shall submit to cultivation, and verdant groves, or fertile valleys watered by the streams of Siloa, shall meet the eye that has long surveyed only the wide spread desolations of slavery, despotism and death. It is their heart's desire and prayer to God that Africa may be saved. That they may prove the sincerity of their desires and prayers, they are aware that correspondent efforts will be expected from them. Those efforts, relying on heaven for strength, they are resolved to make. Nor are they deterred from their undertaking by any thing short of an absolute inability to proceed. If God frown, and the saints of God refuse the aid of their prayers and contributions, we may fail in our first effort. But we look for no such disappointment. We live in an age when men are fast learning what they have long been slow to believe—that it is more blessed to give than to receive; and we are well assured that Ethiopia will soon stretch out her hands to God, and receive those spiritual blessings through the instrumentality of her sons, once enslaved in Christian lands, that will infinitely outweigh all the miseries to which tyranny on the one hand, and weakness on the other, have subjected her.

COLONIZATION SOCIETY.

The Anniversary of the American Colonization Society, was celebrated at the City of Washington on the first of this month. The Hon. Bushrod Washington, President of the Society, delivered an excellent address on the occasion; which, with the annual Report, and some other important documents read at the meeting, we shall give in our subsequent Numbers.

COMMUNICATED FOR THE CHRISTIAN HERALD.

The following *pastoral letter* of a Minister of the Gospel in England, distinguished for talents and piety, who by a severe bodily indisposition was suddenly obliged to suspend for a season his ordinary ministrations, and withdraw from his loving and beloved charge, will doubtless be read with interest and edification.

My beloved flock,

The Father of mercies having restored to me the use of those limbs, and in some measure the enjoyment of that strength, of which for a while he saw fit to deprive me, I feel great satisfaction in devoting some of their first efforts in this way to you; and I have that entire confidence in your affection for your Pastor which induces me to believe that a letter from him at the present time will prove by no means unwelcome.

If I were to acknowledge the latest expression of your regard, I should refer to the address passed at your Church Meeting of the 13th of July, and delivered to me by your deputies on the eve of my departure for this place: an address which, though not needed to assure me of your love and esteem, is a most ardent and grateful expression of both.

I have, however, other and longer continued favours to acknowledge than the affectionate strain of your very cheering letter.

It is now nearly twelve years since I first took the oversight of you in the Lord, and during all this period, which is more than long enough to try the sincerity and strength of your attachment, I have received nothing from you but that attractive and uninterrupted kindness, which would prove me most ungrateful indeed if I were not drawn to you by the force of a strong and reciprocal affection. Indeed I do feel sensible of my obligations for all your favours. Injuries I have received none. All that the most tender interest in my personal comfort and domestic enjoyment—all that the most zealous concern for my local and general reputation—all that respectful deference for my opinions in private, and serious attention to my ministrations in public, could do to engage my warmest regards, has been done by you; and God is my witness how well your efforts have succeeded. But while I thus review your *whole* conduct towards me, I would more particularly dwell upon your sympathy with me and mine during my late heavy and alarming affliction. Here your love has displayed its whole force. The shock which the intelligence of my illness gave to your feelings—the promptitude with which you flew to the throne of grace on my behalf—the tears you shed—the prayers you offered—the ceaseless inquiries you made—the joy you discovered at my convalescence—all, all are delightful proofs how near I live to your hearts, and how heavy is the debt of gratitude in which you have involved me. Oh! how sweet to my afflicted bosom were these expressions of your regard, when brought home by many lips to the chamber of my sufferings! I felt what it was to have an affec-

tionate people, especially a *praying* people. Yes, *here* was my comfort; you also helping together by *prayer* for me. Unable sometimes through want of strength to pray for myself, except by short ejaculations, I cried hard, 'hear the prayers of my beloved flock:' and he has heard them. Comfort *in* my affliction, and thus far deliverance out of it, has been his answer.

I say comfort *in* it.—Yes, my dear friends, I had some consolations in the midst of all the darkness of this severe visitation; and I can say with truth that my peace and sacred composure were never greater than when in my own apprehension I seemed rapidly sinking into the arms of death. I could look the last enemy in the face, for I knew in whom I had believed. I found that all I have said to you about God's faithfulness and Christ's ability, was a glorious reality. I felt that I was a sinner, and that it was an awful thing to go into the presence of the God against whom I had sinned. But then I looked to the Lamb of God which taketh away the sin of the world; and here I gained a peace passing understanding, and a hope full of immortality. The grand doctrines which I have made the theme of my ministry proved the source of my comfort in those truly awful hours.

Oh! cling with all the fondness of transport, as well as all the strength of conviction, to these heart-reviving truths: the divinity of the Saviour—the efficacy of his atonement—the freeness of his grace—the immutability of his purpose—these, these are the doctrines which will not only delight you amidst the solemnities of public worship, but the still more solemn scenes of a dying chamber. Permit me, my dear friends, to suggest, that this affliction speaks very loudly both to you and to me; if I am most deeply interested in it, you come next. God grant that it may not be unprofitable to either the shepherd or the flock. It calls for deep searchings of heart, for close and faithful examination. It becomes me to inquire how I have discharged my ministry, and no less does it become you to see how you have received; for we are both alike responsible to God.

Let me then beseech you to scrutinize your hearts and conduct, to see if you have derived that knowledge, and purity, and peace, and love, from my instructions, which, imperfect as they have been, the Spirit of God, who employs mean instruments for great purposes, would have rendered them the means of producing, if you had sought it by prayer and watchfulness. Have you sufficiently valued the Gospel ministry? Have you been sufficiently thankful for it? Have you been sufficiently grateful for the measure of prosperity and peace we have enjoyed since our union? Or have you grieved the holy Spirit by depending too much upon the feeble instrument? Oh! I tremble lest any of you have withdrawn your reliance upon this Divine Agent, and intrusted your soul's concerns too exclusively to the energies of a man of like infirmities to yourselves. No wonder if this be the case, that he has threatened to remove the object which has been made to usurp his throne. Let this affliction be a new era in our connection; may I be a more

faithful, affectionate, zealous, spiritual Pastor, and you a still more holy, enlightened, heavenly minded, dependent, and attentive flock.

I greatly rejoice in the peace and harmony which have prevailed among you during my absence, which shows that the great Shepherd has extended towards you his peculiar care.

I desire to feel thankful that he has so richly provided for you in the excellent supplies he has sent to fill up my lack of service. In this respect you have been very highly favoured; and are sensible, I hope, of the goodness of the great Head of the Church in this particular.

As it respects the time of my return, or the measure of ministerial labour I shall be able to bear when I do return, it is not in my power at present to give you any precise information. This must be left for him to determine in whose hands our breath is, and with whom are all our ways: I can only say that my heart burns to publish again to you the glad tidings of salvation, and that my danger will be rather on the side of beginning too soon, than remaining silent too long. This long season of rest, instead of making me weary of labour, has endeared to me the beloved employ in which I have spent twelve years in your service. I love my master and my work the more, for all he has been doing with me, and by which I trust I shall be the more fitted for the office to which he has called me.

I am happy to say, that through the blessing of the Lord I am somewhat better for my journey to this place. I have been assisted to pray and read the Scriptures in public, but have not yet attempted to preach.

I hope none of you felt it as an ill requital of your affection, that I did not give you an opportunity of speaking to me the day on which I was favoured to worship with you at ———. The expressions of your regard, and the returns they would have called forth from me, would have been too much for my weak frame.

To those of you whose generosity led you to contribute towards defraying the expenses of my journey, I return my most grateful acknowledgments; but as my illness has already been burthensome to you, and probably may be still longer, I cannot allow myself to increase the weight of the load by this additional effusion of your love. Be pleased, therefore, to receive back again that which, with whatever willingness it was bestowed, it would distress me to accept.

And now, dear brethren, I desire you all, old and young, rich and poor, to be assured of my increased regards, and continued supplication at the throne of grace. I bear you on my mind, and on my heart, and sum up all my desires for you in St. Paul's exhortation to the Philippians—"Only let your conversation be as it becometh the Gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel." Commending you to God, and to the word of his grace, which is

able to build you up, and to give you an inheritance among them that are sanctified, I remain, dear brethren and sisters, in our beloved Saviour, your grateful, faithful Pastor.

THEOLOGICAL SEMINARY OF NEW-BRUNSWICK.

The Female Cent Society of the Reformed Dutch Church in the City of New-York have recently paid to the Treasurer of the General Synod upwards of *seven hundred Dollars*, to aid the funds of the Theological Seminary of that denomination: and a similar Society composed of members of the first Dutch-Church in Philadelphia have contributed *one hundred dollars* for the same object.

A MISSIONARY SOCIETY was recently formed in *Savannah, Georgia*, of which the Rev. Dr. Kollock is President.

A BIBLE SOCIETY was instituted at *Wilmington, Delaware*, on the 1st instant. George Hooper Esq. was elected President; Rev. Adam Empie, Corresponding Secretary; Mr. Alexander Anderson, Treasurer.

AN ALLEGORY.

ONE day a sage knock'd at a chymist's door,
Bringing a curious compound to explore.—
'Behold,' said he, as from his vest he drew it,
'This little treasure in a golden cruet:
A life, a long one, for my locks are grey,
In ceaseless toil has slowly pass'd away,
To gain that treasure: now my search must stop:
And see, I have but sav'd this little drop!
To know the worth and nature of the prize,
I bring it here for you to analyze.
The best philosopher could never quite
Its origin and essence bring to light;
But you, they say, by some mysterious arts,
Reduce all substances to simple parts.
Your nomenclature differs, Sir, from his:
We call it happiness—and here it is.'
And now the learned chymist strove to guess,
With what this curious stuff would coalesce:
First sprinkled on a lay'r of golden dust;
But this recoil'd, and seem'd to gender rust:
Now sundry essences in turn applies,
Distill'd from all that golden dust supplies:
—Castles and villas, titles, vassals, land,
Coaches and carricles, and fours in hand;

Silks, jewels, equipages, parties, plays,
Madeira, venison, turtle soup, and praise ;—
But strove in vain a union to produce
With one of these, and that small drop of juice :
As though impatient of the vain essay,
It did but effervesce and fume away.
With more success the chymist next imparts
Extracts from the belles lettres and the arts.
No sooner do they reach it, than he sees
It has some small affinity with these ;
But yet, his nicest skill could not prevent
A large residuum of discontent.
Two curious phials next he brings to view ;
The first bright green, the next of roseate hue :
And first unstopped with the greatest care ;
For when expos'd to atmospheric air,
They frequently evaporate ; and vain
All efforts then to bottle them again.
Essence of *friendship* from the former flows ;
And though the drop it did not decompose,
The chymist said it rather seem'd to fix,
Or float upon the surface, than to mix.
Long from the next a trembling drop suspends,
—That roseate phial—and at last descends.
Ah ! cried the chymist, with reviving glee,
A perfect coalition here I see !
Distill'd from *love* this gentle fluid came ;—
And then he told the sage it's Latin name ;
Then look'd again, to watch the process on :
But found, alas ! the sage's prize was gone !
The sudden contact caus'd a heat extreme
It could not brook, so pass'd away in steam.
Alone the essence pale and wat'ry lay ;—
The sage demands his treasure with dismay ;
They search the cruet, and behold it hid,
At last, in pearly drops upon the lid.
Though foil'd, the patient chemist would not stop ;
But aiming still to decompose the drop,
A potent acid cautiously applies,
And straight it separates in wond'rous wise.
For, first appears, at bottom of the phial,
A large precipitate of self-denial ;
Of patience, next, a copious layer is laid ;
Of conscience, twenty scruples nicely weigh'd ;
Humility and charity, they find
With half a drachm of self-esteem combin'd ;
Labour, attach'd to energy of soul,
And moderation to connect the whole ;
Feeling and taste in airy gas unite,
And knowledge rises in a flame of light.

Youth's Mag.

THE CHRISTIAN HERALD.

Vol. IV.] *Saturday, January 31, 1818.* [No. 19.

AMERICAN COLONIZATION SOCIETY.

The Society for Colonizing the Free People of Colour held its first anniversary on Thursday, the first day of January, 1818, in the Chamber of the house of Representatives; and it will be worthy of note, if on no other account, from the fame and talents of the individuals, whose influence and exertions have been blended to achieve the objects of the society. Nor can any subject more justly ennoble the efforts of genius, than the interests of an institution, grasping so wide a field of patriotism and humanity. But to those patrons of it, by whose gracious endeavours it was begun and advanced, it must have been eminently gratifying to find, in the report of the proceedings of the past year, such abundant proofs of its prosperity and improvement. The concurrence of every part of the country to strengthen and establish it, leaves no doubt that the warmest wishes of the philanthropist will be satisfied with the success of its issue. The succeeding publications, however, will best illustrate the views and resources of the Society.

The meeting was opened by the Honourable Bushrod Washington, with the following perspicuous and elegant

ADDRESS.

"It is with peculiar satisfaction that I meet the founders and patrons of the American Colonization Society, after the experience of a year has ascertained that their wise and benevolent purpose will be seconded by the voice of our common country.

From every quarter of the United States the aspirations of good men have been breathed to Heaven for the success of our future labours.

The resolution of Virginia, soliciting the aid of the General Government in effecting a similar object, which had passed the popular branch of her Legislature by a very large majority before the organization of this Society, received, shortly after, the almost unanimous sanction of her Senate.

Auxiliary Societies have been formed in many parts of the country, and in the populous cities of New-York, Philadelphia and Baltimore, for the purpose of co-operating with the parent society established at the seat of the General Government; and many similar associations await only the measures which the President of the United States may be expected to take, in pursuance of the request of Virginia, to embody themselves, and to combine the resources of the Union for the completion of our comprehensive and benevolent designs.

Among a small but opulent society of slaveholders in Virginia, a subscription has been raised, by the zealous exertions of a few individuals, of such magnitude as to illustrate the extent of the funds which we may hope hereafter to command, and to induce a

confident hope that our labours will be rewarded by the willing contributions of a generous and enlightened people.

Other public spirited individuals have foreborne to make similar efforts, until the success of our preparatory measures shall have been clearly ascertained

The Society have engaged two agents to explore the western coast of Africa, and to collect such information as may assist the government of the United States in selecting a suitable district on that continent for the proposed settlement. The performance of this preliminary duty has been confided to Samuel J. Mills and Ebenezer Burgess, gentlemen possessing all the qualifications requisite for the important trust confided to them; and their report may reasonably be expected before the next annual meeting of the Society.

The addition which has recently been made to our stock of knowledge of that continent, to which every eye is directed as the proper theatre of our future labours, is highly encouraging to that enlarged and beneficent plan, which associates the political emancipation and future comfort of an unfortunate class of men, with the civilization and the happiness of an afflicted, oppressed, and degraded quarter of our globe.

Amidst these encouraging prospects, I cannot forbear a momentary tribute of regret to the memory of a man, to whom Africa is indebted for a vindication of her capacity for moral and intellectual improvement, and the world for an illustrious example of disinterested benevolence. This event is the more to be deplored, as the death of captain Paul Cuffee occurred after his usefulness had been recently manifested, by the restoration of fifty of his countrymen to the land of their forefathers; an act which must afford to every christian society fresh cause of gratitude to that God who inspired this generous African to execute the counsels of universal benevolence.

An effort has been unfortunately made to prejudice the minds of the free people of colour against this institution, which had its origin, it is believed, in an honest desire to promote their happiness. A suggestion has been made to them, which this society disclaims by the terms of its constitution, that they are to be constrained to migrate to the country which may be selected for the seat of our colony. No suspicion can be more unfounded. It is sanctioned by no declarations or acts of this society, from which alone our intentions can be candidly inferred.

As little can be apprehended by the proprietor; who will not voluntarily avail himself of the opportunity, which this settlement will afford him, of emancipating his slaves without injury to his country. The effect of this institution, if its prosperity shall equal our wishes, will be alike propitious to every interest of our domestic society; and should it lead, as we may fairly hope it will, to the slow but gradual abolition of slavery, it will wipe from our political institutions the only blot which stains them; and in palliation of which we shall not be at liberty to plead the excuse of

moral necessity, until we shall have honestly exerted all the means which we possess for its extinction.

In the magnificent plans now carrying on for the improvement and happiness of mankind in many parts of the world, we cannot but discern the interposition of that Almighty power who alone could inspire and crown with success these great purposes. But, amongst them all, there is perhaps none upon which we may more confidently implore the blessings of heaven than that in which we are associated. Whether we consider the grandeur of the object, and the wide sphere of philanthropy which it embraces; or whether we view the present state of its progress under the auspices of this society, and under the obstacles which might have been expected from the cupidity of many, we may discover in each a certain pledge, that the same benignant hand which has made those preparatory arrangements will crown our efforts with success! Having, therefore, these motives of piety to consecrate and strengthen the powerful considerations which a wise policy suggests, we may, I trust, confidently rely upon the liberal exertions of the public for the necessary means of effecting this highly interesting object."

The Secretary, E. B. Caldwell, Esq., then proceeded to read the ANNUAL REPORT of the Board of Managers, as follows:

"The managers of the American Society for colonizing the free people of colour of the United States, in submitting to the Society their first report, are encouraged to persevere in their efforts from an increased confidence as well in its practicability as in its importance. In a plan of such magnitude, involving the happiness of many millions; and the success of which, while it cannot fail to create a general interest, might conflict with established prejudice, circumspection and delicacy become essential to its progress. The first step of the Board of Managers was to present a memorial to Congress at their last session, which, with the report of the committee to whom it was referred is now laid before the society. The nature and novelty of the subject, not less than the mass of business which engaged the deliberations of that body, did not permit them to pursue the report. On the adjournment of Congress the board adopted suitable measures to promote the views of the Society, without waiting the lapse of another session. No efficient and decisive measures could be adopted until it was ascertained where the most suitable situation could be procured on the west coast of Africa, for planting the proposed colony; and although the managers collected much interesting and useful information, and such as gave them great encouragement to proceed, it could not supply the place of that which must be obtained from their own agents upon the spot. It was therefore resolved, shortly after the rising of Congress, to appoint an agent to visit and explore a part of the west coast of Africa. Upon further deliberation, and considering the importance of the mission, the variety of objects to which the attention of a single agent would be directed, the danger of having the main object defeated by the casualties to

which he might be exposed, as well as the importance of concert and co-operation in many difficulties which might occur, it was thought advisable to increase the number to two. The Managers accordingly, after having received the most satisfactory testimony of their zeal, ability, and other qualifications, appointed Mr. Samuel J. Mills and Mr. Ebenezer Burgess, Agents of the society for this purpose. It was supposed that much useful information might be procured in England, and the inquiries of the agents much facilitated by calling there on their way to Africa. The members of the African Institution in England have been for many years engaged in the laudable work of meliorating the condition of the long neglected and much abused Africans, and possess great influence in that country, and particularly in the colony of Sierra Leone. A letter was, therefore addressed by the President to that body, in hopes that the high character of benevolence which characterizes the conductors of that institution, and the similarity of the objects of its pursuits, would lead them cordially to co-operate in the great designs of this Society, and to give our agents all the aid in their power. This letter and the instructions and commissions of the agents, are annexed to this report, for the information of the Society. The agents sailed from this country the middle of November last.

The raising of funds to meet the expenditure necessary for effecting this object, has occupied much of the attention and labours of the Board of Managers: and a still further increase of our resources will be essential to its completion. Nor do we fear that the American community will suffer an object of so much importance, and of so high a character of benevolence, to fail for the want of necessary pecuniary aid. We are happy to state that auxiliary Societies have been formed in Baltimore, Philadelphia, New-York, Virginia, and Ohio, and the Board have received information of the intention of forming other societies in different parts of the country. The extension of these auxiliaries is of the first importance, as it is by their means the public mind must be enlightened on the great important objects of the Society, and it is through them, in some measure, the necessary funds must be drawn for their support. In this prosecution of a plan which was likely to attract the public attention to subjects of deep interest and of great delicacy, it was expected that much jealousy would be excited, and many fears and prejudices would be awakened. Persons acting from the most opposite and contradictory views and principles have been arrayed in opposition to the Society, from a mistaken apprehension of its tendency, as well as of the motives of its members. But, in the midst of its difficulties which jealousy and prejudice have raised to impede our course, we are encouraged by the decided approbation of many of the most intelligent of our fellow-citizens in different parts of the country, among those the most distinguished for whatever is great or good, and by almost all who have taken pains to investigate and examine the subject. The more the public mind becomes informed,

the more decided and general will be its approbation: and we already number among our patrons many whose dispositions were at first neutral, if not unfriendly.

The objectors to the society are generally those who acknowledge the importance and utility of establishing the proposed colony, but suppose it impracticable; and they refer principally, 1st. to the difficulty of procuring a proper situation for the colony. 2d. the supposed repugnance of the colonists. 3d. the expense of emigration. The first objection is assuming a difficulty without proof, and will be best answered by the report of the Agents who have been sent to explore the country. The Managers are enabled at present to state, that, from information derived from various sources, they are persuaded that a situation can be procured in Africa with the approbation, and secured from the hostility of the nations, which will possess such fertility of soil, and salubrity of climate, as to make it an inviting situation to the people of colour in this country.

2. The objection on the part of the coloured people, it is readily seen, springs from first impressions, and is the result of entire ignorance and misapprehension. As these are removed, and their minds are informed upon the subject, the phantom which their alarmed imaginations had conjured up, gradually disappears: and when they learn that the land of their fathers is not cursed by a perpetual and unvarying sterility, nor inhabited by the most sanguinary and ferocious savages, that instinctive principle which binds it to their affections, is soon seen to unfold itself; and though the Managers have learned with surprise and regret that their fears have been awakened in some places, by persons claiming their confidence as their peculiar and avowed defenders and benefactors, they still believe that the diffusion of juster opinions, founded on undoubted facts in relation to the state of things in Africa, and the advantages of a settlement there, will make it very generally if not universally the place of their decided preference. The Managers are the more confirmed in this opinion from their knowledge of the decided approbation of many of the most intelligent among the people of colour to the plan of the society, notwithstanding the alarms which had been created, and the misapprehensions which had been excited, and that many of those who were at first violent in their opposition, have become as decidedly friendly, upon learning the real motives, intentions and objects of the society.

The Managers have ascertained that there are numbers of the highest standing for intelligence and respectability among that class of people, who are decidedly and warmly in favour of the plan, from a conviction that it will, if accomplished, powerfully co-operate in placing the situation of their brethren here and in Africa, in that scale of happiness and respectability among the nations of the earth, from which they have been long degraded. Offers of service have been received from many worthy and influential individuals of their own colour, and from a number of fami-

lies in different parts of the United States, to become the first settlers in the colony, whenever a suitable situation shall be procured. The Managers can with confidence state their belief, that they would have no difficulty in procuring individuals among them worthy of trust and confidence, to explore the country, if necessary, and to plant a colony of sufficient strength to secure its safety and prosperity. This being accomplished, there can be no difficulty in presenting its importance to their brethren, in such a manner and with such unquestionable testimony, as must command their fullest confidence. Without detailing the variety of information received by the Board on this subject, the Managers cannot omit the testimony of capt. Paul Cuffee, so well known in Africa, Europe, and America, for his active and enlarged benevolence, and for his zeal and devotedness to the cause of the people of colour. The opportunities of captain Cuffee, of forming a correct opinion, were superior perhaps to those of any man in America. His judgment was clear and strong, and the warm interest he took in whatever related to the happiness of that class of people is well known. The testimony of such a man is sufficient to outweigh all the unfounded predictions and idle surmises of those opposed to the plan of the society. He had visited twice the coast of Africa, and became well acquainted with the country and its inhabitants. He states that upon his opinion alone, he could have taken to Africa at least two thousand people of colour from Boston and its neighbourhood. In the death of Paul Cuffee the society has lost a most useful advocate, the people of colour a warm and disinterested friend, and society a valuable member. His character alone ought to be sufficient to rescue the people to which he belonged from the unmerited aspersions which have been cast upon them. The plan of the society met with his entire approbation, its success was the subject of his ardent wishes, and the prospect of its usefulness to the native Africans and their descendants, in this country, was the solace of his declining years, and cheered the last moments of his existence.

3d. The objection urged on the score of expenditure in transporting so many persons to Africa, has been arrayed in all the imposing forms of figures and calculations. There is a material error in estimating the expense of removing each individual by the same ratio which may be incurred in the removal of the first colonists, without making any allowance for the thousands that will be enabled to defray their own expenses.

The advantages of the progress of the colony must have been equally overlooked; as it may be expected soon to become sufficiently established and flourishing, to offer immediate employment to those who come among them, and who will be able to work and provide for their own subsistence. In addition to this, much may be expected from the augmented value of the land in proportion to its settlement.

Our western countries present the best comment on this subject. An emigration to Africa will be attended with less expense, and

the emigrants will be exposed to less inconvenience, and to fewer difficulties, when the colony is established, than many of the emigrants to the western country now encounter: and yet we find thousands coming even from remote parts of Europe to the interior of America, without the means and advantages which thousands of people of colour possess in this country, and that they often rise to respectability and independence, and even to wealth.

The Managers cannot pass the occasion without noticing the death of the Reverend Doctor Finley, one of the Vice-Presidents, during the past year. The deep interest which he took in the success of the society, and the zeal he displayed in its formation, are well known to many present. In his last sickness he was much gratified upon receiving information of the progress of the society, and of its prospects of success. It gave consolation and comfort to his last moments. When we view the society in this early stage of its proceedings, as animating the hopes and cheering the prospects of the dying christian who had been engaged in its service; when we view it as consecrated by the prayers of the pious, may we not be led with humble confidence to look to the good hand of an overruling Providence to guide its deliberations? May we not expect that the benedictions of millions yet unborn shall bless its anniversary."

On motion of Mr. Clay, a letter of Thomas Jefferson, late President of the United States, was read, which he understood was in the hands of some one present, and would show that the importance of such an institution had been long since duly appreciated, and had received the approbation of that illustrious individual.

Copy of a letter from Thomas Jefferson, late President of the U. S. to John Lynd.

MONTICELLO, Jan. 21, 1811.

Sir—You have asked my opinion on the proposition of Ann Mifflin, to take measures for procuring, on the coast of Africa, an establishment to which the people of colour of these states might, from time to time, be colonized, under the auspices of different governments. Having long ago made up my mind on this subject, I have no hesitation in saying, that I have ever thought that the most desirable measure which could be adopted for gradually drawing off this part of our population. Most advantageous for themselves as well as for us; going from a country possessing all the useful arts, they might be the means of transplanting them among the inhabitants of Africa, and would thus carry back to the country of their origin the seeds of civilization, which might render their sojournment here a blessing, in the end, to that country.

I received, in the last year of my entering into the administration of the general government, a letter from the governor of Virginia, consulting me, at the request of the legislature of the state, on the means of procuring some such asylum to which these people might be occasionally sent.—I proposed to him the establishment of Sierra Leone, in which a private company in England had already colonized a number of negroes, and particularly the fugitives from these states during the revolutionary war; and at the same time suggested, if that could not be obtained, some of the Portuguese possessions in South America as most desirable.

The subsequent legislature approving these ideas, I wrote the ensuing year (1802.) to Mr. King, our minister in London, to endeavor to negociate with the Sierra Leone company, and induce them to receive such of those people as might be colonized thither. He opened a correspondence with Mr. W——and Mr Thornton, secretary of the company, on the subject; and in 1803 I received, through Mr. King, the result; which was, that the colony was going on in but a languishing condition; that the funds of the company were likely to fail, as they received no returns of profit to keep them up, that they were then in treaty with the government to take the establishment off their hands; but that in no event, should they be willing to receive more of these people from the United States, as it was that portion of settlers who had gone from the United States, who, by their idleness and turbulence, had kept the settlement in constant danger of dissolution, which could not have been prevented but for the aid of the Maroon negroes, from the West-Indies, who were more industrious and orderly than the others, and supported the authority of the government and its laws.

I think I learned afterwards that the British government had taken the colony into their own hands, and I believe it still exists.

The effort which is made with Portugal to obtain an establishment from them, within their colonies in South America, proved also abortive.

You inquired further, whether I would use my endeavours to procure such an establishment security against violence from other powers, and particularly the French. Certainly I shall be willing to do any thing I can to give it effect and safety.

But I am but a private individual, and could only use endeavours with individuals. Whereas, the national government can address themselves at once to those of Europe to obtain the desired security, and will unquestionably be ready to exert its influence with those nations to effect an object so benevolent in itself, and so important to a great portion of its constituents. Indeed, nothing is more to be wished than that the United States would themselves undertake to make such an establishment on the coast of Africa.

Exclusive of motives of humanity, the commercial advantages to be derived from it might defray all its expenses; but, for this the national mind is not prepared. It may perhaps be doubted whether many of these people would voluntarily consent to such an exchange of situation, and but few of those who are advanced to a certain age in habits of slavery would be capable of governing themselves: this should not, however, discourage the experiment, nor the early trial of it. And propositions should be made with all the prudent caution and attention requisite to reconcile it to the interest, the safety, and prejudice of all parties.

Accept the assurance of my respects and esteem.

THOMAS JEFFERSON.

EXTRACTS

Of the Correspondence of the British and Foreign Bible Society.

(Concluded from page 276.)

5. *From a Catholic Bishop, ——, May 7, 1817.*

I continue to take the warmest interest in all that is doing for the advancement of religion and morality among men; and have often in my closet blessed the disinterested and unwearied exertions of those noble-minded men, who, together with you, reverend and worthy Sir, labour in the great work of promoting the happiness of mankind, and, by disseminating the Holy Scriptures of the New

Testament, spread far and wide that most important declaration of St. Peter, that "there is no other name by which men can be saved, than the name of Jesus of Nazareth."

Fully convinced that mankind in general would be greatly improved in their moral condition, by being refreshed with the pure fountain of everlasting life, I have, not without regret, observed endeavours to throw obstacles in the way of the great work; which I attribute to the blind religious zeal of uncalled for critics, who torture words to a different meaning from that which they actually bear. On the other hand, I have observed, with sincere delight, and ascribe it to a true regard and zeal for religion and morality, that the noble Britons, with unexampled disinterestedness, rouse all the talents of ingenious and learned men, in Germany, to assist in the increasing dissemination of the Book of Books.

I also have endeavoured to do this in my diocese, and feel not the smallest reluctance warmly and impressively to recommend the Holy Scriptures to my Clergy.

But my own sphere of operation, as you well know, is so far circumscribed, that I cannot make use of your generous offer, to its full extent. The small circle of my diocese would perhaps, at present, admit of the disposal of 200 copies in duodecimo, and 25 in large octavo. Should that number prove insufficient, and I should hereafter want more, I shall take the liberty of making free with your proffered generosity. Be however convinced, that I would gladly join your Bible Society, if, in imitation of the laudable and pious example of many worthy men, in and out of the country, such a society had not been established at ———; to which those on the banks of the ——— will attach themselves as filial ones. It is, in fact, very immaterial, by what association, or from what country, Christ is preached to us, if, as St. Paul says, he be but preached to us. In this you will, no doubt, agree with me; and we will proceed, hand in hand, in our endeavours, by the dissemination of his doctrine, to draw many to Christ.

FORMATION OF THE TOBOLSK BIBLE SOCIETY, IN THE CAPITAL OF SIBERIA.

From the Rev. R. Pinkerton.

St. Petersburg, August 22, 1817.

On the 25th of June, a day memorable in the annals of Siberia, the foundation was laid of the Tobolsk Bible Society. The Archbishop and Clergy, together with the chief Governor, and a vast number of the citizens of all classes, being assembled in the Palace of the Archbishop, the Cathedral Priest, Zemlenitsen, addressed the meeting in a speech, of which the following is an extract:

"At length, Siberia, also, though distant in her situation from the imperial throne, yet ever near the heart of the august Monarch who sits upon it, puts her hands, with gladness, to labour in the blessed harvest of the word of God. Already the inhabitants of this city, at the call of the deliverer of kings and of nations, with

sentiments of sacred joy and delight, hearken to the friendly invitation to enter on this course, and stand here prepared to join the multitude of those who, with one heart, and one mind, are pressing towards the mark; and is not this mark the glory of God, and our salvation? For out of what source are we to derive right knowledge of that glory which is due unto Him, and of the means of salvation for ourselves, but from the words of God himself? Let us put upon these words the sure seal of faith, that its light may illumine our hearts. 'O Lord! to whom shall we go? Thou hast the words of eternal life!' Thus spake one of the genuine disciples of the faith, whose spirit ardently longed to imbibe the doctrine of grace from the mouth of God.

"The Saviour himself has pronounced those blessed who hear the word of God, and obey it. And the light of God's word, which is now shedding abroad its animating rays upon all, is destined soon to shed them upon the most distant parts of Siberia also; in order to enlighten, sanctify, and glorify all those who hunger and thirst after righteousness. Then, these strange tribes who know not the true God, but fall down and worship corruptible gods, graven images, the work of mortal hands, shall be illumined by hearing and reading the word of God: those who were once foolish, shall become wise; and those who formerly were darkness, shall become light in the Lord. The numerous tribes, on every hand, shall all join in extinguishing the torch of superstition, and overthrowing their abominable idols; and shall become co-partakers of that faith which comes from God, and brings salvation to man. Doubtless you all, distinguished personages, and respectable citizens, will join in showing examples worthy of your enlightened minds and honourable feelings, by promoting the present most auspicious undertaking in every possible way; and demonstrate, that Siberia also has its zealous lovers of the word of the true God; that Siberia also knows how to appreciate the wise laws of the wise legislator of Russia, Alexander the First, by adopting the surest means for disseminating the light of the Gospel of divine grace in every part of Russia; a work in which they who sow, and they who reap, shall one day rejoice together."

The regulations of the proposed Institution having been read, the venerable grey-headed Archbishop Ambrosius rose; and, in the midst of the crowded audience, pronounced the following concise speech:

"Most respectable meeting, once, the Lord, the Upholder of all things, in his wrath, threatened the children of Israel, for not obeying his commandments, with a famine, not of bread and of water, but of hearing the word of the Lord. The weight of this just indignation, which overtook that people, and draws after it spiritual destruction, has lain even until now on the necks of our own fellow-countrymen. But, in our day, this most gracious and merciful God, moved with compassion at the weakness of man, in the midst of wrath hath remembered mercy; and as he sent manna to the hungry in the wilderness, so has he sent his life-giving

word unto us, to strengthen weak and famished souls. Now the grace of God abounds towards all men. The Most High has made choice of his anointed servant, our most pious Emperor, to satisfy with heavenly food those in our native land that hunger after salvation. And behold, to our unutterable joy, His Imperial Majesty's will has extended unto us also. He accounts us worthy of being promoters of his paternal designs towards those tribes which inhabit this country, sitting in darkness and in the shadow of death, and strangers to the gracious light of the Gospel. How high is our vocation! What unspeakable honour is appointed unto the conscientious promoters of this cause. Let us commence our labours, therefore, beloved, in obedience to the will of our gracious God, and of our Emperor and father. Let us spare neither exertion nor property, in order to bring these our unfortunate brethren who know not the true God, to the knowledge of him, by means of his word; and thereby prove ourselves worthy of the name which we bear—sons of our beloved country, and sons of the Most High."

To this proposal a unanimous consent was heard throughout the whole assembly, the sincerity of which was demonstrated by the liberal subscription on the occasion, amounting to about 6000 rubles. The Archbishop Ambrosius, and the Governor, His Excellency Von Brix, were chosen Vice-Presidents; with a Committee of twelve Directors, a Treasurer, and two Secretaries. A chorus of sacred music sang *Te Deum;* and the assembly was invited to a collation which the Archbishop had prepared for them. The members of the Committee afterwards dined with the Governor, and conversed fully and harmoniously on the important duties to which they had been elected. Thus ended the transactions which distinguished this festival day, and planted a Bible Society in the heart of Siberia.

Extracts from Circular Letters relative to the Baptist Missions in India, printed at Serampore, March, 1817.

Serampore & Calcutta.

On the 1st Lord's-day in this month, was baptized at Serampore, Kanaeelal, a young man of the writer cast, born in Naple.

The journals of the native readers at Calcutta and Serampore contain much of a pleasing nature. These are Ram-prisada, Gorachund, and Mudun at Serampore; Sebuk-rama, Kanta, Nidhirama, and Sisoo-rama at Calcutta.

The journal of Gorachund and Ram-prisada for this month, will afford some idea of the nature of their itineracies. At Vilwughuree their hearers acknowledged that their words were true. Why then not receive them?—We shall hereafter.—But if you die in the mean time?—We will in the hour of death firmly believe in Christ.—At Matikola some said, We admire your books; they contain nothing but holy words; and if this religion had not come from

the English, all must have embraced it; but though the English were, as well others, "the offspring of God," yet they pay no attention to the rules respecting clean and unclean things. At Vasdevapoora they read (as they do in many places) the sermon on the mount. Their hearers said, "Certainly Jesus Christ gave most excellent instruction to his disciples." At Sookchur, the people were indisposed to hear, and told the readers, that the brahmuns were their gods, and it was their resolution to mind them. At Majpoora they had an attentive congregation: a Vishnuva said these words are the truth, but nobody can walk according to these severe rules. Our brethren said, "The command will become easy if you believe."—At Kotrunga, the people passed the highest encomiums on the scriptures, but then the misfortune was, that the cast would be lost. But, said the brethren, you will obtain eternal life. Yes, replied these poor feeble creatures—"but nobody will eat with us." At Barrick-poora, several natives took them into a house, and heard them read, sing and pray, and intreated them to come again. On another occasion they gave away, at a festival, nearly six hundred tracts, many of them the life of Christ in the Orissa language.

Brother Hale, one of our brethren at Dum Dum, thus writes from thence, in a letter dated March 3, "I would hope that yesterday was a day much blessed of the Lord. The army has long been a school of profanity, and, I think Dum Dum has been in a particular manner the synagogue of Satan. It could be nothing less than the compassion of God, to separate a few from among these to seek and to serve him. Not long ago there did not seem any who had the fear of God, or any care about their immortal souls. But here, even in this place, the Lord had raised up a church. We have now, with the three that were baptized yesterday, eleven in communion; and some others, I hope, are seeking salvation. Several who attended at the ordinance of baptism, seemed much affected.

Brother Tarachund thus writes, "The Lord's garden is filled with singing birds, which sing so joyfully the praises of the God of the spring, that the hearts of the hearers are charmed. On this (March 30th,) and the last Lord's day, a boy of the weaver cast, sung hymns to Christ with us, in the presence of his father, who seemed pleased, and listened to the word of God with attention. The same boy with several others, inwardly renounced idolatry. Their conduct both in my presence and absence makes me thankful unto the Lord who works wonderfully among the heathen. I hope to send you the last part of the tract in a little time. I have begun also to translate the pamphlet, entitled, "Come and see how a christian can die." One of the brethren has given me some money to make a larger house for the children, and some wine and candles for the Lord's supper."

Chittagong.

The journal of brother De Bruyn mentions, that on the 2d February he had baptized five Mugs; that on the 10th January, thirty

Mugs and five Burmans had called for books; to the Mugs our young friend Baudry gave fourteen books, and to the Burmans five. On the 12th, twenty-seven Mugs were present and, with the christians, made forty at divine worship. On the 14th, the Mugs at worship acknowledged, that it was great mercy in the God of heaven and earth to bring such poor creatures into the way of the Holy Spirit for their salvation. On the next Lord's-day brother De Bruyn had a raja and many strangers to hear him, making a congregation of sixty persons. The next day he had forty visitors, and the day after twenty-seven. On Lord's day the 26th, he had seventy Mugs from different villages. Choudhoori Changaway, with five of his tenants and a sikdar also called on him. The Choudhoori (i. e. a landholder) has requested to be baptized. At the baptizing, on the 2d February, the spectators were so numerous that they could not number them. Brother De Bruyn has sent a native reader to Khapoon, as the people could not, after their day's labour, go so far as Chittagong for instruction.

HINDOOST' HAN.

Diga.

Dear brother Ward, Diga, March 7, 1817.

On Saturday morning last we baptized six persons: four men of His Majesty's 24th, and a man and woman of the artillery. Twelve men and one woman, all of the 24th, now stand proposed, as candidates for baptism; and there are two artillery men who have expressed a wish to be proposed. We have also three or four natives of whom we have hope. We have heard that brother E. Carey is coming up with Capt. Moxon, and we hope to baptize these on their arrival. Our place of worship at Dinapore overflows, and we have resolved upon building a larger place. We obtained Colonel Kelly's leave yesterday morning, and about eight hours after, we had the ground laid out, and the greater part of the posts fixed in the ground, for a place 54 by 33. We have a great number of volunteers from the regiment to work with the capenters, grameés, &c. and by the end of the ensuing week we hope to have it fit for use. The good men enter into it with all their hearts; and cheerfully contribute their money and labour. I am sure you would be much pleased if you could see them.

I have lately heard a very affecting account of the death of a drunkard. The man was a serjeant-major, and died a few weeks ago. He had been what is called dead drunk, for about two days previous to his death; and on the day of his dissolution, a good man went so see and pray with him; during which he just opened his eyes, and said, "It is all over, I am in hell,"—and gave up the ghost! I remain, &c. J. ROWE.

Patna.

A continuation of the extracts from brother Thompson's journal.

My dear Mr. Ward, Joun-poora, Jan. 1, 1817.

I returned to my boat to-day from Bubcha, where I spent nearly two days with a Mr.——He received with thankfulness some

English pamphlets, as did a young man residing with him. One Mirja-Shaheb and two or three others received the word in Hindoost'hanee. A Hindee gospel has also made known the history of our Saviour to a brahmun in a neighbouring village: he has called occasionally on Mr.——. To meet future applications, I left some portions of the scriptures in Hindee, Persian and Hindoost'hanee with this gentleman, who, I have reason to believe, has his heart set upon the prosperity of Zion: he has been twenty years in these parts. Two or three occurrences of a recent date (mentioned by him) I shall just state. The rajpoots of the Rughoovungshee tribe are accustomed to murder their female children as soon as born, (some say owing to their poverty and inability to bestow on them a handsome dowry.) One of these, now living in a village on the banks of the Gomutee, had a daughter born about twelve years ago, and as usual, the poor creature was neglected for some hours in order to be starved to death; this failing, the remorseless mother gave it some milk of akunda,* and to complete all, took a blunt knife, and cut its throat.—After this, she was thrown out into the uruhuru † fields, that she might be devoured by by shackals.—The father, who had been out all night, happened very early to come through the uruhuru fields, and espied the child, but not knowing whose it was, took no notice of it till he went home, and then learning that it was his own daughter that lay thus exposed, he ran to the spot, and found, to his joy, that, the blood having congealed, the babe was alive. He brought her home, and said, "Whom God has kept alive we will not kill. We will nourish her, and bring her up, though we are poor, and have no dowry for her." As the child grew, she began to excite the curiosity of all her tribe, being the only female kept alive: many presents were made by her father's friends, and he was thereby enabled to marry her. She is still alive.

Extract *from the* Fourth Annual Report *of the* Bath Sunday School Union, (*England.*)

THE committee most sincerely congratulate all those friends who have at heart the good of the rising generation, on the formation of whose moral character so much of the future happiness of society and of the world must inevitably depend; they cannot but congratulate all the friends and benefactors of poor children, that so many Sunday Schools and Sunday School Unions have been formed, and are forming, in our own immediate neighbourhood and elsewhere, for the purpose of implanting the seed of divine instruction in the infant mind.

It appears, by the Report, that there are 57 Schools connected with this Union, containing 4453 Scholars.

It is with great satisfaction of mind that your committee can take a retrospective view of the labours of the four years which have elapsed since the establishment of the Bath Sunday School Union.

* *Asclepias gigantea.* † *Cytisus Cajan.*

Your committee would just mention the immense benefits which the scholars have derived from the encouragement held out to them, particularly in Bath and the neighbouring villages, to husband their pence and halfpence in order to subscribe for Bibles and Testaments, whereby hundreds and thousands of those holy books have found their way into villages and hamlets, and into houses and cottages, where they had never been seen or read before. These kinds of subscriptions for purchasing books for enriching the mind, and others which have been encouraged for purchasing clothes to cover the naked, have inculcated habits of economy, order, and decency, among the children of the lower orders who attend the schools, which were never witnessed before the establishment of the Bath Sunday School Union; and a knowledge of which circumstances cannot fail to recommend this, and all other similar societies, to every lover of order, to every benevolent and patriotic mind.

THE SAVANNAH MISSIONARY SOCIETY.

This Institution was formed on the 8th January, 1818. Its object is to send Missionaries to such parts of the State of Georgia as are destitute of the regular administration of the ordinances of religion; to aid in the means employed by Christians for the conversion of the heathen; and conscientiously to exert itself to extend the Gospel of the Redeemer.

The officers chosen for the present year, are—

Rev. Dr. H. Kollock, *President;* Mr. Charles W. Carpenter, *1st Vice President;* Mr. Benjamin Burroughs, *2d. Vice-President;* Mr. Ebenezer S. Rees, *Treasurer;* Mr. L. Mason, *Secretary;* Messrs. Josiah Penfield, John Carr, Edward Coppee, Nathaniel Lewis, and John Hunter, *Directors.*

ADDRESS OF THE SAVANNAH MISSIONARY SOCIETY.

A spirit has gone forth through the whole christian world, which has excited the wonder of the enemies of religion, and the joy of its friends. In a degree unprecedented in former ages, institutions have been established thoughout christendom, for enlightening the ignorant, for reforming the vicious, for diffusing the knowledge of the holy scriptures, and for extending the religion of the Redeemer. All denominations of christians, and all ranks of society, have, with holy emulation, concurred in these benevolent designs. The Bible and Tract societies, the free and Sunday schools, which we have established, prove that we have not been inattentive to the aspect of providence, and that we have caught some of the spirit that is felt throughout the civilized world.—But a Missionary society has hitherto been wanting among us. The destitute condition with respect to spiritual advantages of so many parts of our state, the sad situation of the uninstructed Indians, the wretchedness of the heathen world, imperiously require us to unite with the ten thousands of our brethren throughout the world, who are ac-

tively engaged in promoting the success of missions, and who feel that an attention to them is obligatory upon us, and one of the sacred duties of the christian life. We thank God for the readiness and cordiality with which so many came forward to become members of such a society so soon as it was proposed to them;—and we too well know the inhabitants of Savannah to doubt for a moment that the list of subscribers will be large and respectable. Who among us will forego the exalted privilege of assisting in the conversion of the world;—of uniting with the whole of the church militant now upon earth, in preparing the way for the millennial and triumphant church of the Redeemer?

The SAVANNAH MISSIONARY SOCIETY would also most affectionately entreat those throughout the state who are friends to the Saviour and to human happiness, to establish similar societies.—While in every part of the northern states such institutions are to be found, shall they be wanting among ourselves? Favoured as we are by divine providence, let us show the world that we are not ungrateful for the mercies of God, not insensible of our obligations to the Redeemer, not unmoved by the situation of those who are "perishing for lack of vision." This society confidently indulges the hope that it will soon hear of the formation of many others, having the same benevolent objects which it proposes to itself.

A Missionary Society, auxiliary to the "*United Foreign Missionary Society*," was established at Salem, in Washington County, on the 5th inst. The Hon. EDWARD SAVAGE was chosen President, and the Rev. Dr. ALEXANDER PROUDFIT Corresponding Secretary for the ensuing year.

HYMN,

Written for the Children of a SUNDAY SCHOOL *in England.*

OH thou who sitt'st enthron'd on high,
Ancient of days! Eternal king!
May childhood and mortality
Hope thou will listen while they sing?

We raise our songs, but Oh! to thee
What praise can mortal tongue impart,
'Till thou hast tun'd to harmony,
That jarring instrument—the heart.

Then infant warblings in thy ear,
As sweet as angel notes will roll;
For thou wilt bend from heaven to hear
The humble breathings of the soul.

Oh! teach us some celestial song,
Some note of high and holy joy,
And that shall dwell upon the tongue,
And that shall all the soul employ.

Then time shall hear, while time is ours,
The song of praise we pour to thee;
And heaven shall lend us nobler powers,
To sound it thro' eternity.

VOL. IV.] *Saturday, February 7, 1818.* [No. 20.

EXTRACT *from the* FIFTH REPORT *of the* SHEFFIELD SUNDAY SCHOOL UNION, (*England.*)

IN our Sunday School Union, which has now lasted five years, without any bond of worldly interest, without any obligation of sectarian dependence, but, under the blessing of God, by the free, cheerful, and cordial acquiescence of all parties in the few, simple, and evangelical principles of fellowship, which have constituted it one of the most extensively beneficial associations of the day, by the means of edification, example, counsel, experience, and reciprocal assistance which it affords,—in this Sunday School Union, amidst all infirmities, deficiencies, errors, and faults, for which we take shame to ourselves, while we give glory to the Lord for all the good that we participate or communicate,—we have happily realized many of the blessings resulting from the harmonious accordance of minds that are congenial, though individually varied, when co-operating in one great cause of public usefulness. Without bringing our little colony of Sabbath Schools into any presumptuous comparison with the old Jerusalem of earth, or the new Jerusalem of heaven, yet looking round upon the number of buildings within the walls of our Union, consecrated to Christian instruction, and wherein both the young and the aged assemble to worship the Father in spirit and in truth, we may adopt the rapturous language of the sweet singer of Israel, and exclaim;—"Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness."

We proceed to give interesting information from the Reports which have been furnished by various schools.

Three girls are mentioned as affording much promise of early and abiding piety. One of these, after the other scholars had been dismissed, on a Sabbath morning, when a serious exhortation had been delivered, stayed behind, and said, with tears, to the teacher, "The Lord hath much blessed to me what you have been saying this morning. I have lately been much tempted to neglect private prayer, to leave the school, and to go with my former companions. Indeed I went with them one week, and neglected prayer several days, but on reading a tract, entitld, "*The Unfortunate Female*," and the Bible, I saw my error, and thought, should such be *my* condition, how deplorable! I then prayed to the Lord to deliver me, and enable me to live for the future more to him." Two other girls having had some private conversation concerning the state of their souls with their female teacher, at the close, she asked them to pray, but feeling themselves embarrassed, they requested to be excused. She then prayed with them, and the presence of the Lord was so sweetly felt in their minds, that they parted with reluctance, and the children confessed that they had never

known so happy a season before. An Adult School has been begun by the friends of this congregation, in the Isle near Ladies' Bridge, among some of the most pitiable objects of the human race. One of these is a man of colour; many are aged and infirm; but they seem to embrace the opportunity of learning something better than they have ever yet known, with pleasure and gratitude.

Our brethren of another school say, the improvement of our scholars affords great satisfaction to the teachers. The exercise of committing to memory the catechism, has been found particularly useful. It is also highly gratifying to observe the anxiety which the children manifest to receive books from our library. Since the last anniversary of the Union, seven of our teachers have been received into church-fellowship. Two of these, in giving an account of their experience, acknowledged that their engagements in the Sunday School were made the blessed means of their conversion to God.

One young person has become a member of a Christian Society, who, a few years ago, was expelled from the school as wholly incorrigible, after repeated admonitions which then he disregarded, but which pursued him into the world with such compunction of conscience, that in a little time he returned, confessing his fault, and imploring re-admission. This was granted, and his instructors have now no doubt of his having turned sincerely from the error of his way. Another boy, called William Jones, whose father was never known, whose mother died in his infancy, and who was brought, at the age of nine years, to this town, from a workhouse in Derbyshire, died happily on the 5th of July. After he had been sent by his master for a long time to Sycamore-street School, he was dismissed for irregularity, having become a frequent Sabbath breaker and truant. Not being at ease, however, in his wicked practices, yet wanting resolution to continue in the right course when he returned to it, he passed through almost every Sunday School in the town. At length he came back, and was received again into his old school, in which he found grace to remain till his last sickness. With earnest prayer he sought for mercy, and he appeared to have found it. Being a desolate orphan, without one relative that he knew, his attachment to his master and mistress, who were exceedingly kind to him, was truly filial. His sufferings towards his end were excruciating, yet would he often break out into singing, with the sweetest and most affecting utterance,

"O for a thousand tongues to sing
"My dear Redeemer's praise," &c.

A short time before his dissolution, being in great pain, and observing his mistress in tears, he besought her not to weep for him. Soon after being very restless, he said, "There is no rest for me here—none till I get to heaven." In such a frame of hope and resignation he fell a sleep, aged fifteen years. It must be added that from his dying bed, he was made a blessing to many of the neighbours, by his simple and fervent exhortations to small and

great to turn to the Lord; and one female was so touched by his words, that she has become, in consequence, a serious character.

Amelia Maxfield attended one of our Sunday Schools for seven years, with most exemplary diligence, died on the 24th of February last. During her lingering illness, when she could no longer attend the school, it was plain, from her conversation, that her heart was there, and what she had learned there, was grounded in her heart. Once she said, "If it please God to restore me, the school would be the first place I should seek out; and gladly would I go there on crutches." A few hours before her departure, she sang her favourite verse,

> "When I can read my title clear
> To mansions in the skies,
> I bid farewell to doubt and fear,
> And wipe my weeping eyes."

Soon afterwards, she faltered out the words, "Tell my teachers—tell my teachers"—but had not power to utter more. In a little while she said, "Bless you, my dear mother," and expired. A week afterwards, died, with a hope full of immortality, Thomas Sleath, a teacher in the same school. Both these visitations of a wise and sovereign Providence were improved in one sermon, by the minister, Mr. Dixon, and it is humbly hoped, that both scholars and teachers will derive benefit from the lessons thus taught them.

Many pleasing instances of juvenile talent and religious improvement have been observed, during the past year. Many contribute their pennies and half-pennies to the cause of Missions, and others for the purchase of Bibles and Hymn Books. A boy who had paid up his subscription for a Bible, being taken ill, manifested great anxiety to receive it. The book being brought, he was asked by one of his teachers, why he had so earnestly desired to possess it; his answer was, "I want to read it." He was much tried in mind, as well as pained in body. The question, "Are you afraid to die?" greatly affected him. The teacher kindly encouraged him, prayed with him, and there is reason to hope that the issue of his sufferings was peace. This school has to lament the loss of a female teacher of great zeal and faithfulness. She was so suddenly seized by the last enemy, that her friends had not the opportunity of recording proofs of her victory over him: but they may believe, that she, who delighted to lead the little ones of the flock of Christ on earth, has been welcomed by the good Shepherd into his everlasting fold.

From the Report of another Sunday School, we find that, among some things of a discouraging tendency, such as might be expected in the conduct of every plan of which human beings are the agents and the objects, the superintendents and teachers have abundant occasion to rejoice in the progress of their labours. A prayer-meeting among the scholars, and the younger teachers, who formerly were scholars, has been voluntarily established. Upwards of twenty of these attend twice a week, when the devotions are

led by the dear youths themselves, with a sweetness and fervour, which their friends hail as encouraging evidence of true grace in their hearts. Some of their elders, having been occasionally present, have been so overpowered that they were constrained to acknowledge, "Surely God is in this place." Among these it can be said, there are some who once blasphemed, but now "Behold, they pray." Seven teachers from this school have been admitted into church-fellowship since the last year's Report. Three female teachers have been removed into the world of spirits, and their survivors hope, into the world of glory. One of these, during a sickness of nine months, enjoyed remarkable tranquillity of mind, and confidence in her Redeemer. She knew in whom she had believed; and she relied, to the last moment of life, on the promise which he had given her, "I will never leave thee, nor forsake thee." Of another it is added, that while she deeply felt her condition as a sinner, yet in her latter end she could say with the Psalmist, "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me."

In another Sunday School, and its branches in town and country, the last year has been distinguished by many mercies, experienced both by teachers and children. At the close of the last quarter no less than *ninety-three of the latter were members of the Society*, and met in class: many others of both sexes appear to be sincerely inquiring the way to Zion, with their faces thitherward. A few weeks ago, one of the religious instructors found six of the elder girls kneeling together at morning prayer, and crying to the Lord in the distress of their souls for pardon, peace and entire salvation. He joined the little company, and when they rose from their devotions, their hearts were filled with comfort in believing, that Jesus Christ was their Saviour. One of the boys, after being twice expelled for bad conduct, still returned, imploring forgiveness, and promising amendment. This promise he kept so well, that on Whit-sunday last year, being invited to go with some friends on a journey of pleasure for four days, he chose rather to go to school; and such has been the influence of the change wrought in him upon his parents, that they have begun to think of the things that concern their eternal peace. In the *Sunday School, at Owlerton*, very lovely fruits of the spirit, under the culture of diligent teachers, have appeared within the last twelve months. A letter, voluntarily addressed by a number of the scholars to their kind instructors, dated Oct. 5, 1816, contains the following ingenious sentiments. "We return you thanks for teaching us in the right way, that leadeth to eternal glory. We are sorry that we can do nothing for you; but we will pray for you, that the Lord may crown your labours with double success. * * * * * But all this paper is to ask you to speak more to us upon the solemn truths of the Word of God, not only in the school hours but out of them, and you don't know how far your labour may extend." On Sunday, Oct. 19, being Red Hill quarterly meeting of teachers, the same scholars sent another letter to their masters, which con-

tained similar expressions of love and gratitude, and closed with the following request. "As we want all the instruction and encouragement we can get, and the winter time is drawing on, and we cannot go into the open fields to sing and pray, as we could in summer time, we hope you will grant us one thing, which is, that you would let us have the room to sing and pray in this afternoon, because you are going to Red Hill School."

We shall give one more anecdote of these interesting boys, at Owlerton :—

A few weeks back, while a worthy teacher, with his family of four or five children were, one day in particular, deeply feeling the effects of these hard times, without any immediate prospect of relief, they received a very seasonable help, from a quarter whence it could least have been expected :—This was a small sum of money, enclosed with a note in an old pocket, and thrown secretly into the house. The teacher and his wife being almost overwhelmed with gratitude, mentioned the circumstance to one of the superintendents, who was also equally with them at a loss to judge whence the welcome supply could have come. However, the writing of the paper led to a discovery, and on a further inquiry, it was found to come from a few scholars belonging to this school, who, instead of playing in the fields on Shrove Tuesday, as they had been wont to do, assembled in a neighbour's house for special prayer and praise. At the conclusion of their meeting, one of the boys said, "*Now let us remember poor J——, one of our teachers, by subscribing to his wants, what we have had given us to spend to-day.*" Accordingly, they all, with one accord, cheerfully consented to the proposal. It was then agreed, that two of them should be appointed to carry the money as soon as it was dark, in the manner already described. The amount of their little pocket-money was two shillings and one penny, and the small paper enclosed contained the following words :—"Trust thou in the Lord, and do good, and verily thou shalt be fed." "Thy bread shall be given thee, and thy water shall be sure."—Amen.

A little girl, only five years of age, hearing the bigger scholars repeat their tasks, which consisted of twenty verses each, in the New Testament, of her own accord, determined to try what she could do, and in little more than a week she was able to say an equal lesson with perfect correctness. Another girl, eight years old, being asked which day she liked best, replied, "I love Sunday the best, because then I go to school and to chapel." Being asked on another occasion, what she thought was the greatest work she had to do, she answered, "To learn to be good and to get to heaven." This poor child has no one among her friends to lead her by the hand, having lost her parents in her infancy, and the family in which she lives being destitute of the fear of God.

The Sunday School at Thorpe Hesley was established in the year 1803. From that period, through sixteen successive years, the number of scholars amounted, on an average, to *two hundred*.

On Whit Monday, last year, some of the teachers, *for the first time*, attended the anniversary of this Union. Such, under the blessing of God, was the influence upon their minds of what they saw and heard here, that when they went home, they and their associates, to whom they told their impressions, resolved to try what more could be done by them for the children of their poor neighbours, and for their poor neighbours themselves. Accordingly they went forth recruiting into the villages round about, and invited old and young, all that wanted instruction, to come and receive it, on the terms of the Gospel, *without money and without price*. In a short time, more than *a hundred new scholars* were enlisted, with a proportionate number of *new teachers*, and an Adult School, consisting of sixteen men and nine women, was begun, and has been continued with success beyond their most ardent expectations.

"What hath God wrought," for the schools in this Union, in the course of five years! If we believe, we shall "see yet greater things than these;"—though perhaps not till the veil of Time be drawn from the face of Eternity, and we shall know as we are known what God hath done in us, and for us, and by us. His be the kingdom, the power, and the glory, for ever and ever. Amen.

AMERICAN COLONIZATION SOCIETY.

(Concluded from page. 291)

Mr. Mercer then rose, and said he was happy to have it in his power to inform the society, that the sentiments of our present Chief Magistrate were not less friendly to its benevolent object, than those of his predecessor, whose letter had just been read. It was, said Mr. Mercer, through a very interesting correspondence between Mr. Monroe, then governor of Virginia, with Mr. Jefferson, that the general assembly had first solicited the aid of the government of the United States, to procure an asylum for our free people of colour. Nor was the sentiment which prompted this effort in the councils of Virginia confined to a few individuals, distinguished for the extent of their political views, or by romantic feelings of benevolence. The resolution to which the address of the President had just called the attention of the society, passed the popular branch of the legislature of Virginia with but *nine* dissentient voices out of one hundred and forty-six, and a full quorum of the Senate, with but *one*. It was, in fact, but a repetition of certain resolutions, which had been unanimously adopted by the same legislature, though in secret session, at three antecedent periods, in the last seventeen years. It was truly the feeling and voice of Virginia. Many thousand individuals in our native state, you well know, Mr. President, are restrained, said Mr. *Mercer*, from manumitting their slaves, as you and I are, by the melancholy conviction, that they cannot yield to the suggestions of humanity, without manifest injury to their country.

The rapid increase of the free people of colour, by which their number was extended in the ten years preceding the last census

of the United States, from *fifteen* to *thirty thousand*, if it has not endangered our peace, has impaired the value of all the private property in a large section of our country. Upon our lowlands, said Mr. *Mercer*, it seems as if some malediction had been shed. The habitations of our fathers have sunk in ruins; the fields which they tilled have become a wilderness.—Such is the table land between the valleys of our great rivers. Those newly grown and almost impenetrable thickets, which have succeeded a wretched cultivation, shelter and conceal a banditti, consisting of this degraded, idle, and vicious population, who sally forth from their coverts, beneath the obscurity of night, and plunder the rich proprietors of the valleys. They infest the suburbs of the towns and cities, where they become the depositaries of stolen goods, and, schooled by necessity, elude the vigilance of our defective police.

It has been suggested, said Mr *Mercer*, that resources will be wanted to give success to our enterprise. Let its commencement be but propitious, and it will eventually prosper to the extent of our most sanguine wishes. The great obstacle to be surmounted, will arise not from the sordid propensity of the slave holder, but from the imperfect means within our reach of transporting and early providing for the numerous colonists who will present themselves to our charity or be tendered to our acceptance by their present masters.

The laws of Virginia now discourage, and very wisely, perhaps, the emancipation of slaves. But the very policy on which they are founded will afford every facility to emancipation, when the colonization of the slave will be the consequence of his liberation.

I have, Mr. President, offered these hasty remarks under the impression that some of the facts which they disclose may have been unknown to the Society. It has my most fervent prayers, and shall command my utmost efforts for its success, which requires, to ensure it, nothing but our united, zealous, and persevering exertions.

On motion of Mr. Clay,

Resolved unanimously, That the thanks of the Society be presented to the Board of Managers, for the able and satisfactory manner in which they have discharged the duties assigned to them by the Society; and that they be requested to furnish a copy of the first report of their proceedings for publication.

Mr. Clay rose to submit a motion which he had hoped some other gentlemen would have offered. It was a vote of thanks to the Board of Managers. He would not be restrained from proposing it by the official relation in which he stood to the Board, because, although he was ex-officio a member, he had really participated very little in its valuable labours, and therefore could not be justly reproached with proposing thanks to himself.

It has been said, continued Mr. Clay, that the plan of the Society is impracticable and Utopian. Why? How have the descendants of Africa been brought to the shores of America? By the most nefarious traffic that ever disgraced the annals of man. It has been, it is true, the work of ages. May we not, by

a gradual and persevering exertion restore to Africa that portion of her race among us, that shall be liberated? He would not, he could not believe, that man, in the pursuit of the vilest cupidity, in the prosecution of purposes of the most cruel injustice, which had constantly marked the African slave trade, could accomplish more than might be attained in a cause which was recommended by so many high, honourable, and animating considerations. Such was the cause in which this society is engaged. The Christian, of whom unwearied constancy is the characteristic; the philanthropist; the statesman who looks only to the safety and the happiness of his own country; in short, all good men will find motives for engaging their co-operation or their wishes in behalf of the society. Its object is not impracticable. Scarcely any thing—nothing is beyond the power of those who, in the pursuit of a just purpose, approved by good men, and sanctioned by Providence, boldly and resolutely determine to command success.

But the persons, the melioration of whose condition is the object of the Society, will not, it is said, accept the proffered favour. Mr. C. believed, at first, that, from want of information, very few of them would—not perhaps one in a hundred, in the interior. He was inclined to believe, however, that a number amply sufficient for a commencement of a colonial establishment would go. These would be drawn principally from cities, which would act as a sort of depot from the country for the colony. Let five in a hundred only, of that portion of our population, be induced to migrate, and a number abundantly sufficient to begin with will be obtained. The first difficulties obviated, and all will be obviated. Let the colony be once firmly established and in prosperity, and all the obstacles will disappear. Why should they not go? Look at the earliest history of man; follow him through all his subsequent progress, and you find him continually migrating. What is the motive of this unceasing change of abode? To better his condition. What brought our fathers voluntarily to these shores, then savage and forbidding, not less savage and forbidding perhaps than those of Africa itself? To render themselves more happy. This word happiness, Mr. C. said, comprised many items. It comprehended what were hardly less important than subsistence, political and social considerations. These the man of colour never can enjoy here, but what he would find in the contemplated colony. And can there be any thing to reflecting freemen, (and some among the class of persons to whom he alluded were doubtless capable of reflection) more humiliating, more dark and cheerless, than to see himself, and to trace in imagination his posterity through all succeeding time, degraded and debased, aliens to the society of which they are members, and cut off from all its higher blessings?

Further: several of the slave-holding states already had, and perhaps all of them would prohibit entirely emancipation, without some such outlet was created. A sense of their own safety required the painful prohibition.—Experience proved that persons

turned loose, who were neither freemen nor slaves, constituted a great moral evil, threatning to contaminate all parts of society. Let the colony once be successfully planted, and legislative bodies who have been grieved at the necessity of passing those prohibitory laws, which at a distance might appear to stain our codes, will hasten to remove the impediments to the exercise of benevolence and humanity. They will annex the condition that the emancipated shall leave the country; and he has placed a false estimate upon liberty who believes that there are many who would refuse the boon, when coupled even with such a condition.

On motion of Mr. Key, *Resolved, unanimously*, that the thanks of the society be presented to the president of the society, for his aid and influence in promoting the objects of the society; and that he be requested to furnish a copy of his address for publication.

On motion of Mr. Bayard, *resolved, unanimously*, that the thanks of this society, be presented to the members of those Auxiliary Societies that have been formed in various parts of the United States, to forward the plan and to contribute to the funds of this institution.

On motion of Mr. Herbert, *resolved, unanimously*, that the future annual meeting of this society, be held on the last Saturday of December.

The society then proceeded to the appointment of officers for the present year, when the following persons were elected.

The Honorable Bushrod Washington was unanimously elected *President.*

Vice Presidents.

Hon. William H. Crawford, of Geo.; Hon. Henry Clay, of Kentucky; Hon. William Phillips, of Mass.; Col. Henry Rutgers, of of New-York; Hon. John E. Howard, Hon. Samuel Smith, and Hon. John C. Herbert, of Maryland; John Taylor, Esq. of Caroline, Virg.; Gen. Andrew Jackson, of Tenn.; Robert Ralston, Esq. and Richard Rush, esq. of Pennsylvania; Gen. John Mason, District of Columbia; Samuel Bayard, New-Jersey.

Managers.

Francis S. Key, Walter Jones, John Laird, Rev. Dr. James Laurie, Rev. Stephen B. Balch, Rev. Obad. B. Brown, Benjamin G. Orr, John Peter, Edward J. Lee, William Thornton, William H. Fitzhugh, Henry Carroll.

E. B. Caldwell, Esq. *Corresponding Secretary.*

John G. M'Donald, *Recording Secretary.*

David English, *Treasurer.*

COMMISSION.

To Samuel J. Mills and Ebenezer Burgess.

Gentlemen—The Board of Managers of the American Society for colonizing the free people of colour of the United States, have appointed you their agents on a mission to explore a part of the west coast of Africa, for the purpose of ascertaining the best situa-

tion which can be procured for colonizing the free people of colour of the United States. You will act in conjunction as much as possible; but should you be separated to forward the objects of the mission, or by a dispensation of providence, you will act as if you had a separate commission, taking care, in case of acting separately, not to let your engagements interfere with each other. The situation to which you have been called, is one of great importance and responsibility, and will require from you the greatest diligence, skill, and prudence, as the success of the benevolent designs of the society may in a great measure depend upon your mission. General instructions will be given with this commission, but very much must be left to your own discretion and prudence, on which the board place the greatest reliance. The objects of the society are of that enlarged benevolence, affecting, as they believe, not only the temporal and spiritual interests of thousands of our fellow-creatures in this country, but in Africa likewise; that they calculate upon the cordial aid and co-operation of the philanthropist of every clime and country, whose assistance you may need in the prosecution of your design; and they are the more sanguine in their calculations for this friendly support, from the attention which this class of the human family have received from the most distinguished individuals in Europe, and particularly in Great Britain. But whilst we thus say "be ye wise as serpents, and harmless as doves," and recommend you to the benevolent and feeling stranger, your principal reliance will be on Him who has made of one blood all the nations of the earth, and in whose hands are the hearts of all the children of men, to turn them as he pleaseth; may He be your protector, and preserve you from "the arrow that flieth by day," and "the pestilence that walketh in darkness," and "the destruction that wasteth at noon day." May that "Saviour who is to receive Egypt as a ransom, and Ethiopia and Seba to himself"—who hath promised to "call his sons from far, and his daughters from the ends of the earth," "make for you a way in the sea" and in "the wilderness," and "a path in the mighty waters," that all may issue to his honour and glory, and the spread of the Redeemer's kingdom.

BUSHROD WASHINGTON,
President of the American Colonization Society.

E. B. CALDWELL, Secretary.

To his Royal Highness the Duke of Gloucester, Patron and President of the African Institution.

I have the honour to inform your Royal Highness that an association of a number of persons, residing in various parts of the United States, has been recently formed at the city of Washington, under the denomination of "The American Society for colonizing the free people of colour of the United States."—The object of this institution, indicated by its name, is to promote the colonizing of those persons, with their own consent. In the ac-

complishment of that object, it is necessary to determine upon a proper country wherein to plant the proposed colony. Africa, and particularly the western coast of it, has with this view hitherto principally engaged the attention of the Society; and, in order to acquire all the information which it may be material to possess, in fixing its judgment on that important point, it has deputed to Europe and to Africa the bearers hereof, Samuel J. Mills and Ebenezer Burgess.

Aware that the African Institution has been long occupied with schemes of benevolence connected with Africa, and the people and descendants of Africa, the American Society has directed me to address your Royal Highness, as the Patron and President of the African Institution, and respectfully to solicit any aid and assistance which it may be convenient to render to those deputies, in the business with which they are thus charged. These gentlemen will promptly afford any further explanations which your Royal Highness may require, relative to the nature and prospects of the American Society.

I am sure that it would be quite unnecessary to trespass further upon the time of your Royal Highness, in expatiating and insisting upon the benefits which may result from the successful establishment of the contemplated colony, to the colonists themselves, to their descendants, and to Africa. Restored to the land of their fathers, and carrying with them a knowledge of our religion, of letters, and of the arts, may they not powerfully co-operate with the benevolent and enlightened efforts of the African institution, in the introduction into Africa of christianity and civilization? If the exertions of the two institutions are directed in channels somewhat different, they both have the same common character of humanity and benevolence—the same common aim of meliorating the condition of the race of Africa. From this affinity in object, the American Society cherishes the hope of friendly intercourse, and interchange of good offices with the African Institution.

I have the honour to be, with great respect, your Royal Highness's obedient servant,

BUSH. WASHINGTON,
President of the American Colonization Society.

From the Religious Remembrancer.

Mr. Scott,

Believing that the following communication will be interesting, not only to yourself, but to all who admire the character of the Emperor of Russia, I beg leave to request a place for it in your interesting "Remembrancer." It was communicated by the Rev. Mr. *Paterson*, to a preacher belonging to the society of *Friends* in London, and by him related to the person from whose letter I now copy the intelligence. A. M. M.

"For many years a great friendship subsisted between the Emperor of Russia and Prince Galitzin. It is said they had been un-

believers. It is however beyond a doubt, that they were both opposed to the influence of vital religion, as may be observed from the following relation.

"The office of "Minister of Religion" being vacant, the Emperor was desirous of disposing of it to an individual whom he esteemed; but understanding that he was from principle attached to the BIBLE, he altered his intention, and, with some difficulty, prevailed upon the Prince to accept the situation. The Prince very early felt himself in an aukward predicament, not knowing how to discharge, with propriety, the duties which now devolved on him. He therefore applied to the bishop of the diocese, and asked his advice how he should proceed in his arduous undertaking. The bishop referred him to a certain book, where he said he would find every necessary instruction, and which he entreated him to study, observing "if he faithfully did so, he would find no difficulty in rightly proceeding in his new situation." This book was the BIBLE. To this he made some opposition, but in a short time he secretly obtained a Bible; read it with much attention; and the more he read, the more his understanding became enlightened and his mind satisfied. This was a short period previous to the entrance of the French army into Russia. When the account of that event reached Petersburgh, the Russian Court were in great alarm. Every one appeared to carry terror in his countenance. Prince Galitzin alone seemed calm and composed. This circumstance caused universal surprise. Knowing the sincere attachment which subsisted between the Emperor and himself, the former had noticed it, and could hardly suppose that any person could be thus tranquil under circumstances which seemed to threaten ruin to the Russian nation. Neither would he believe his friend was a traitor, or insensible to the present difficulties. The Emperor one day called on the Prince, and asked him 'how it was that he was so composed while every one else was in dismay? To which he replied, that he had of late read the Scriptures, and that *they* had fortified his mind against every danger, and given him a firm trust in divine help and protection. The Bible lying on the table, he urged the Emperor's perusal of it, believing if he did, it would have the same calming influence on his mind. At these remarks the Emperor appeared displeased, and, with some violence, pushed the Bible from him; it fell open on the floor. The Prince took it up, and entreated the Emperor to let him read the part which was then open. At length he consented. It was the 91st Psalm. The Emperor was much struck with its appropriate and consoling language.

"When the Russian army was about to depart from Petersburgh to meet Bonaparte, the Emperor and officers went to Church, as is the usual custom, previous to an army's going on an expedition. The Emperor was greatly astonished when that part of the service of the Greek Church was read (which was a portion of the Scriptures) which contained the 91st Psalm. He apprehended that Prince Galitzin (who was with him) had desired this,

and, on questioning him, he declared that he "had not seen the person who had read the service, nor had he directly or indirectly any communication with him, since the conversation they had together about the Scriptures."

"The Emperor now became, in some measure, sensible of the value of the Scriptures, and while in the camp with his army, he sent for a chaplain of one of the regiments to read to him. His surprise may be readily imagined when the chaplain commenced reading the *same Psalm.* He immediately asked him "who told him to read that particular Psalm?" To which he replied, "God;" for on being informed on what account the Emperor had sent for him, he had most earnestly implored divine direction in selecting such a portion as would benefit the Emperor; and that it was from a divine impulse he had selected that part. The Emperor now became more and more delighted with the Bible, and his subsequent conduct proves the influence its sacred truths had on his mind."

REVIVALS OF RELIGION.

Extract of a letter from the Rev. A. N——to his friend in Philadelphia. *Baltimore, January* 14, 1818.

I NOW inform you of the greatest revival of religion at Fell's Point that ever I heard of since the days of the Apostles. Last Sabbath there came 104 forward and joined Society. The preceding Sabbath there were 50; and about two weeks before, there were upwards of 60. So that in the course of three weeks upwards of 200 joined society: the work is still going on, and I shall not be surprised if 100 come forward next Sabbath.

This work has the best appearance of any I have ever known. Among the converts we find men and women of standing and respectability: Some, perhaps you may know—P. G——, esq. Mr. W. D——, Capt. T——, &c. The subject has given rise to public and respectful conversation. The Catholics are alarmed lest they should lose their members. It is said 20 have joined us; and the priests have sent from town 5 of their order to prevent any further apostacy from their church. We are looking out for a revival in the city—we have had a few conversions.

Extract of another Letter.

ASTONISHING revelations of divine power are made known here: 74 were added last Sabbath to Fell's Point Church. The work progresses there gloriously; every night the church is opened (except Saturday) and filled. We commenced a fast on Friday last, at Light-street, which is to be continued weekly, and a prayer meeting held alternately at Light-street, Old-town, and Eutaw Churches. On the same day brother Davis held his fast, Messrs Richards, Hearly and Reis,* attended; Mr. Richards entered into the exercises, and prayed publicly for the congregation,

* *Ministers of other Christian denominations.*

much to the satisfaction of pastor and people. The meeting was resumed in the evening with redoubled vigour. The power of God was eminently present, because the people were mighty in prayer and faith. The Sabbath was a high day all through the city, among our congregations.

I worshipped in Eutaw in the morning, where I heard Dr. Jennings, who preached to us a full and a present salvation, with power from Heaven. A part of the congregation continued there the whole day without eating or drinking, and at night, brother Rozel and brother Dorsey informed, it was equal to any work they ever saw at Camp-meeting—perhaps 50 or more in distress. At Light-street at candle light, there were perhaps 20 mourners at the altar. At Old-town, where I was, there were near 100 crying for mercy; among the first persons who went to the altar was the Governor's daughter, who married young Mr. C——, your acquaintance. I am also told, this moment, that young James' wife is also seeking religion. Conversions are numerous. Last night at Old-town an extra prayer meeting was held; from 80 to 150 were supposed to be seeking the salvation of their souls. Many 'a stricken soul that left the fold, long since, with numerous arrows deeply infixed,' by convicting power, has found that Jesus Christ can and does forgive sin.

The time is an awful one; the people feel it so; and it does appear to me, that hundreds more will be brought in.

The subjects are many of them heads of families. The preachers are nearly worn down; they are tired *in*, but not weary *of* the work.

THEOLOGICAL SEMINARY AT NEW BRUNSWICK.

The Bergen Town Female Cent Society, New-Jersey, have paid to the special Treasurer of the General Synod, of the R. Dutch Church, the sum of *seventy five Dollars*, collected within the last six months.

AMERICAN BIBLE SOCIETY.

The Treasurer of the American Bible Society has acknowledged the receipt of the following contributions to the funds of that Institution, in January, 1818, viz.

One hundred dollars from the Hon. John Quincy Adams, one of their Vice-presidents; 822 dollars from the B. S. of Massachusetts, as their surplus revenue; and 278 dollars from the same, to purchase bibles; 200 dollars from the Oneida B. S.; 55 dollars from the Female Aux. B. S. of Cincinnati, Ohio; 100 dollars from the B. S. of Fredericksburgh, Va.; 150 dollars from the Fairfield county B. S. Conn; 60 dollars from the Female Aux. B. S. Lebanon, Ohio; 100 dollars from the Newark B. S. New-Jersey; 197 dollars from the Aux. B. S. of Ontario county, N. Y. to purchase bibles; 25 dollars from the Rahway Female B. S. New-Jersey, do.; 53 dollars from the Aux. B. S. of Watertown, Litchfield county, Conn. part do. and part donation; 50

dollars from the African B. S. of New-York, for bibles; from the Rev. Lewis Myers, for *congregational* collections made in *Georgia* at the following places, viz. at a camp meeting in Jasper county, 78 dollars 87 cents; at a camp meeting in Hancock county, 134 dollars; at a camp meeting in Washington county, 47 dollars; at a camp meeting in Morgan county, 84 dollars; at a camp meeting in Twiggs county, 63 dollars: Congregational collections made by Rev. John Sewell, in Georgia, at Philadelphia meeting-house, 25 dollars 68 cents; at other places 7 dollars: Congregational collections made by Rev. Dr. Abiel Holmes, in the first parish of Cambridge, Mass. 70 dollars; from a number of ladies at Stanwich, Conn. 5 dollars:—*Thirty dollars* each, to constitute the following ministers members for life, viz. Rev. Alex. M'Clelland, by the females of the Presbyterian church in Rutgers-street, New-York; Rev. John D. Blair, by the ladies of Hanover county and the city of Richmond, Va.; Rev. Wm. Cogswell, by the ladies of the 2d parish of Dedham, Mass.; Rev. Cyrus Yale, by the ladies of New-Hartford, Conn.; Rev. Platt Buffit, by a number of ladies of Stanwich and its vicinity, Conn.; Rev. Joel Hawes, by a number of young men of Hartford, Conn.; Rev. Joseph L. Shafer, by the ladies of the congregation of Newtown, Sussex county, New-Jersey; Rev. John M. Ellingwood, by the ladies of the North Congregational Society in Bath, Maine; Rev. Dirk C. Lansing, by the ladies of the village of Auburn, Cayuga county, N. Y.; Rev. William Hill, by the ladies of the Presbyterian congregation in Winchester, Va.; Rev. John S. Vredenburgh, by the ladies of the Raritan congregation, N. J.; Rev. Joshua Huntington, by the ladies of the old South Society of Boston; Rev. Dr. E. D. Griffen, by a number of ladies of the 2d Presbyterian church in Newark, N. J.; Rev. Daniel Dana, by the ladies of the 1st Presbyterian society in Newburyport, Mass.; Rev. Thos. F. Davies, by the females of the congregation at Huntington, Conn.; Rev. John Brown, by several ladies of the village of Cazenovia, Madison county, N. Y.; Rev. Dr. Samuel Blatchford, by three friends at Lansingburgh, N. Y.; Rev. Joseph W. Clary, by individuals at Dover, N. H.; Rev. Edward C. M'Guire, by the B. S. of Fredericksburgh, Va.; Rev. Solomon Williams, by ladies in Northampton, Mass.; Rev. Alfred Ely, by the young gentlemen and ladies in Monson, Mass.; Rev. Israel Putnam, by the ladies in the North Society in Portsmouth, N. H. Also from the Golden Rule Lodge, No. 13, of Free and accepted Masons in Putney, county of Windham, and State of Vermont, *thirty dollars* each, to constitute the following gentlemen members for life, viz. Rev. Elisha D. Andrews, of Putney, Vt.; Rev. Sylvester Sage, of Westminster, East Parish, Vt.; Rev. Hosea Belkley, of Dummerton, Vt.; Mr. Isaac Welman, of Brooklines, Vt.: also *thirty dollars* from each of the following gentlemen, to constitute themselves members for life, viz. Major General Ebenezer Stevens, Guysbert B. Vroom, Esq. Francis B. Winthrop, Esq., of New-York; and Ebenezer Parker, Esq. of Boston.

NEW AUXILIARIES TO THE NATIONAL SOCIETY.

"The Berkshire B. S." (Mass.) became auxiliary 17th July, 1817. Mr. Samuel Shephard, Secretary, *Lenox.*

"The Female B. S. of Lebanon," (Ohio) in September, 1817. Mrs. Eliza Collet, Cor. Secretary, *Lebanon.*

"The St. Clairsville B. S." (Belmont county, Ohio;) recently instituted. Rev. Joseph Anderson, President; Mr. Alex. Armstrong, Cor. Secretary; Mr. Samuel Potts, Treasurer.

"The Union auxiliary B. S. of Poland," (Trumbull county Ohio;) instituted 2d December, 1817. Mr. John Struthers, Secretary, *Poland.*

"The Connelsville auxiliary B. S." (Pennsylvania) recently formed. Mr. John B. Trevor, Secretary, *Connelsville.*

The above, added to those before mentioned, make the number of auxiliaries now known to be *one hundred and thirty-two.*

Erratum.—Vol. 3d, page 368, instead of "the Oxford B. S. in Chenango county," read *the Chenango county Bible Society.*

DONATIONS TO THE BIBLICAL LIBRARY.

By the Rev. W. Sebenck, of Huntington, Long-Island, N. Y. a Dutch 12mo bible, with psalms set to music, and the liturgy of the church of Holland. Dordricht, 1723.

By the same, the New Testament, 12mo, with psalms and liturgy. Dordricht, 1715.

OCTAVO STEREOTYPE BIBLE.

It is with much pleasure that we are enabled to state, that the first edition of the octavo Bible, which is now printing from the stereotype plates, cast for the American Bible Society, will soon be finished,—say in all this month. The delay in putting it to press was occasioned by the anxious and very laudable desire of the Board of Managers to do all in their power to cause the copy to be made as correct as practicable: and the requisite pains have not been spared to effect that important object.

When we take into consideration that the type of this octavo Bible is four sizes larger than that of the common school Bible (in nonpareil) formerly used in this country, and that to Auxiliary Societies the price of a copy printed on excellent white paper, like that of the present edition, and substantially and neatly bound, will not exceed one dollar and a quarter, we presume that it will be deemed a valuable acquisition to the Bible cause in this country.

The plates for the minion Bible have not yet undergone sufficient examination and correction, to be put to press. It will be some weeks before that can be done with propriety.

As some persons unacquainted with the nature of this business have expressed considerable disappointment that the stereotype plates of the American Bible Society have not been sooner made ready for the press, we would refer such to Owen's History of the British and Foreign Bible Society, page 102, (Amer. edition,) where it appears that an impression from the *first stereotype work* executed for that Institution, with all its abundant means, (which was only an octavo *New Testament,*) was not completed till September 1805, sixteen months after the organization of the Society; and that this was "*the first article* provided by the Br. and For. B. S. for home circulation."

THE CHRISTIAN HERALD.

VOL. IV.] *Saturday, February* 14, 1818. [No. 21.

MISSIONARY INTELLIGENCE.

INDIA.

MR. MEDHURST, who is intended for Malacca, in a letter to the Rev. G. Collison, dated Madras, March 7, 1817, says, 'There is much at Madras to excite and to depress missionary zeal. There are 300,000 souls within 4 short miles of our residence, ignorant of God, degraded by iniquity, and exposed to eternal wrath. Every person we meet, bears the mark of an idolater on his forehead, (the number of their gods being marked in white or yellow, according to their caste.) In every street there is a pagoda; in the day-time we witness their zeal and readiness to perform the difficult duties of their religion; and in the night our rest is disturbed by their noisy worship. These scenes are enough to inflame the zeal of the dullest missionary; but, on the other hand, there is much to damp it—there is that almost impassable barrier, the *caste*; which, however, blessed be God, begins to give way; but there is also the *national character*, in which is a mixture of every thing that is vile: they are sly, deceitful, and determined to get money, by fair or unfair means; and will exhibit the most plausible appearances of religion, if they can get any thing by it.

'A missionary has much to cope with; a thousand difficulties, besides such as occur in England; and, consequently, he needs additional faith, patience, and perseverance.

'It is easy to collect a congregation here; it is only to ask a question, and you have a hundred people about you. The other evening I was walking with Brother Gordon, in the Cooley Bazaar, when we observed a number of people collected together, listening to one of their pagan preachers, who was engaged in telling some tales of their gods, when Brother Gordon, addressing one of the people in his own tongue, the whole congregation presently forsook their preacher, and listened to him. They acknowledged all to be true, but did not seem in the least affected.

'I am anxiously waiting for a vessel to convey me to my destined port. Brother Milne is now alone, and much needs one to strengthen his hands. One thing, however, consoles me,—I am where God has placed me.'

Extracts of a Letter from Mr. Gordon, Missionary at Vizagapatam, January 28, 1817.

'I HAVE had a whole year of health, and I now hope that my constitution has, in a very considerable degree, assimilated itself to the climate of this country, and that it will please the great Head of the Church, whom I desire to serve to the end of my days, to give me many years of health for his work. The las

has been better to me than any former one. I have been enabled to enter fully into my labours. We are out every day among the people, who are evidently more disposed to make inquiries after the truth. I have lately had conversation with some singularly interesting characters, whose questions were uncommonly striking. The children in the schools too, perform wonders, and by interrogating them independently of the questions in their catechisms, we obtain satisfactory evidence, that they make an actual progress in the knowledge of divine things. Our principal school is in the very heart of the town, and open to every person who passes by. The novelty of catechising the children, and the promptitude of their answers, never fail to bring numbers to hear them, and the questions give a series of subjects for inquiry and conversation. We have lately added a third catechism, partly in the manner of the Assembly's. In this way both the youth and those of advanced life hear and learn. The translation of the Scriptures into their language will be, I trust, of eternal benefit to this people. We hope soon to have all the New Testament in their hands.

Having some time ago heard that a number of persons at Chicacole, a town situated about sixty miles to the northward of this, had, through the influence of one man, torn the *Lingam** from their arms and deserted the Pagoda, I went over to Chicacole, and, upon inquiry, found that this procedure had been the result of serious deliberation, from their knowledge, as they stated, of the inability of the *Lingam* to afford them any assistance. Upon asking how they came to act in this way, they answered, 'By reading the true *Vedas*, and their conversation with Anundarayer.' He accompanied me there about two years ago, and Mr. Prichett last year. I do not say that they have absolutely renounced idolatry, but as they have parted, upon the conviction stated, with some of its *insignia*, they may be considered as in the way to an entire renunciation of it. I have long wished that a missionary were settled among that people, as they appear of a teachable disposition. Ganjam has become healthy, and as Mr. and Mrs. Lee have recovered; we hope they will soon be able to resume their labours there. Our dear Brother Dawson has not been well for several months. Every other branch of our family here enjoys the blessings of health. We beseech you to remember Vizagapatam in your prayers.

AFRICA.

Extracts of a Letter from Mr. Evan Evans, dated Bethelsdorp, May 29, 1817.

After mentioning the Christian hospitality of the Rev. Mr. Vos, at Caledon, who accompanied the Missionaries to the chief Moravian settlement, at Grace Valley, where they were highly enter-

* A little image enclosed in a silver box, which they suspend on th ir breast or arm.

tained, and their return to Caledon, he describes their journey with Mr. Pacalt to High Krall, and their arrival there.

April 5. At one o'clock on Saturday morning, immediately on our arrival, all the people in the place arose, and flocked around our waggons. They ran to meet Brother Pacalt, as children run to their father, after returning from a long journey. Had we been angels from heaven, they could not have received us with greater joy. After we had taken some refreshment, Mr. P. called the people into the house, where we held a meeting to thank our heavenly Father for his care over us in our journey. While he was engaged in prayer, the people, unable to suppress their feelings, began to weep and cry aloud. After singing a hymn, one of the women was desired to engage in prayer. O how ardently did she thank the Lord for putting it into the hearts of his dear people in the far land, to send his servants with the everlasting Gospel to them, poor despised Hottentots, the most despised and neglected nation in the whole world. How did she express her astonishment, that any should be found possessing so much love to such poor, black, and miserable beings, as to leave their native country, their dear fathers, mothers, brothers, sisters, and friends, to come and live in such a wilderness, in order to be the means of saving them from everlasting perdition. How she wondered that they ventured to cross the mighty and blusterous ocean, to travel over high mountains, and through deep rivers, to come and live among poor Hottentots, who had nothing to give them in return for all their trouble and labour. Her manner and language were enough to affect the hardest heart.

Brother Pacalt has an excellent station, situated in the midst of a large plain, about two miles from the sea, and about three from the Drosdy of George. He has two large and fruitful gardens, besides good pasture and corn land. The people also have good gardens behind their houses. It is astonishing how much good he has been the instrument of doing in the space of four years. He has built a neat little church, with two small, but good houses.

I cannot omit mentioning the Hottentots' singing, which is most delightful. I should almost think it worth while to come from England to Africa to hear it. Their voices are nearly, if not fully, as delightful as any musical instrument I ever heard. To hear them singing when alone in the fields, in the mornings and evenings, is in the highest degree pleasant.

Baptism of Old Simeon.

On the Tuesday evening before we left High Krall, we heard an old man of 90 years of age engaged in prayer. You can hardly conceive how affecting it was to hear him express his thankfulness to God, for sending the Gospel to his nation in his days, and especially for making it effectual to his own conversion.

In his youthful days he was the leader in every kind of iniqui-

ty. He was also a great elephant and buffalo hunter, and often had very narrow escapes from the jaws of death. Once he fell under an Elephant, the enraged animal doing its utmost to crush him to death, but he escaped, he knows not how. At another period, he was tossed by a Buffalo several times, by which he was severely bruised; after which, the animal fell upon him, but the same secret and Almighty hand snatched him from the power of this ferocious creature, he being no doubt 'a chosen vessel,' though the time for his being called out of darkness into light was not yet come. Some years ago, he was for a considerable time, to all appearance dead. Every preparation was made for his funeral. He was carried to the place of interment, and let down into the grave, but as they were beginning to throw the earth upon him, he revived, and was carried home.

When Brother Pacalt came, and he had heard him a second time, he went home rejoicing and shouting, saying, that the Lord had raised him from the dead three times, that he might hear the word of God, and believe in Jesus Christ, before he died the fourth time.

Last new year's day, Brother P. baptized him, and gave him the name of Simeon, alluding to old Simeon, who took our Saviour in his arms, saying, Now lettest thou, &c. Mr. P. told us, that it was impossible to describe the joy which filled the old man's heart, and so invigorated his weak frame, that he seemed as lively as a youth; 'Now I am willing,' said he, 'to die; yes, I would rather die than live, that I may go and live for ever with my good and precious Saviour. Before, I was afraid to die: O yes; the thoughts of it made my very heart to tremble. But I did not then know God and Jesus Christ. But now I am not at all afraid to die; nay, I have no desire to live any longer. I am too old to do good to the Hottentots; and I am so much afraid of committing a single sin again, that I long to go and be with Jesus Christ, my dear Lord and good master. O, he is the best master I ever had. How many bad masters I have served; and what is worst of all, I served the devil upwards of 80 years, and he was just ready to throw me into hell, after all my trouble in serving him. But, O what infinite mercy! when on the very brink of the grave! I have had the King of Glory to be my master; and I, though a black Hottentot, shall go to his heavenly palace, to live with him in everlasting happiness. O, yes! he died for me, the most vile sinner, to buy me from the service of the devil. O, wonderful grace! O, wonderful love! O, astonishing mercy! to a bad and unruly Hottentot, who was ready for hell-fire.' Then he shouted aloud for joy. But the frail body being too weak to support the gladness which he felt, he sunk into a swoon; and the people began to think that he was gone from the church to glory. But he revived, and began a second time to magnify the name of the dear Mediator.

We arrived at Bethelsdorp on Wednesday evening, April 30, where we were received with every mark of Christian affection, by Mr. and Mrs. Messer. Not a single accident befel us all the

way from Cape Town to Bethelsdorp, for which we have great cause to bless the name of the Lord; and here we raise our Ebenezer, saying, 'Hitherto the Lord hath helped us!'

'Mr. Schmelen, on his journey from the Cape to Namaqualand, in a letter to Dr. Steinkopff, says, 'We have erected a place for worship; and divine service is regularly attended morning and evening. There is a great desire among the people—a praying spirit prevails, and many are anxious to obtain an interest in Christ.

On his journey he met a chief from the little Namaqua country, who was going to procure a Missionary, if possible, to reside with him. Mr. Shaw (of the Methodist connexion, who was travelling with Mr. Schmelen,) was persuaded by the chief to accompany him to his krall at Kamiisberg.

The place from which Mr. Schmelen wrote was formerly called Berondermeed; it now bears the name of *Steinkopff*.

DOMESTIC MISSIONS.

Nineteenth Annual Narrative of Missionary service directed by the Trustees of the Missionary Society of Connecticut, principally in the year 1817.

Friends to the enlargement of the Redeemer's kingdom,

Conciseness has been regarded in the compilation of the following Narrative. On this principle, the number of miles travelled; of families, schools and sick persons visited; of conferences, councils, church and prayer-meetings, and funerals attended; of hopeful converts admitted to Christian privileges on a profession of piety; and of sacramental administrations; with those more minute details of missionary duty which every man employed is required to give, in the journals of his labours, will be found to have been omitted. The reasons are obvious. The insertion of such articles would be repetitions rather than useful. It would augment the size of the publication, while it could add little or nothing essential to such information as the pious reader will desire.

Those who affectionately consider this work of the Lord have well known, for years, that the missionary vocation is self denying and laborious. Their conviction has been complete, that it demands every degree of vigilance and circumspection, of wisdom and persevering fidelity in winning souls.

It will be seen that the views of the Trustees have embraced not only such destitute sections of our country as are comparatively near, but such as are far distant. Some of the labours here mentioned were, of course, performed the preceding year—the journals not having arrived seasonably for a place in the last annual Narrative.

It will be, furthermore, observed, that the Missionaries employed have been men, generally, though not in every instance, hold-

ing pastoral charges in the midst of the destitute regions.——From every circumstance they must unavoidably derive many advantages, not soon attained by others for a judicious application of time and strength to the service of Christ among those that do not enjoy the appointed means of salvation.

Much experience has fully persuaded the Trustees, that the establishment of good ministers in the new settlements, for such portion of their time as the people of their stated charges can afford them support, conduces more effectually to the prosperity of the Christian cause. It has therefore been among the objects of their plan to encourage, as far as practicable, the settlement of faithful men in the various parts of the missionary field.

The account now exhibited commences with labours performed in such parts of that field as are less distant.

Vermont.—Wonderful and extensive were the operations of divine grace in that division of our country. Descriptions of them have been published and widely circulated. They have awakened gratitude and praise in the hearts of God's people upon earth. Among the angels in heaven there has been joy, for many sinners were brought to repentance.

The trustees devoutly acknowledge the love and kindness of God, our Saviour, manifested in causing the exertions of Missionaries there to be instrumental in accomplishing the designs of his mercy. Through his gracious smiles, their labours were not in vain. He did not leave them to spend their strength for nought. Visiting daily, and from house to house, seemed to be rendered particularly efficacious.

Their preaching and instruction were employed chiefly in the more mountainous and central parts—regions which had long been spiritually desolate. The Rev. Ammi Nichols, whose stated charge is in Braintree, was more than nine weeks in the missionary service. Much of his time was passed in places where the revivals of religion were experienced. Those revivals made his coming and labours uncommonly useful and acceptable to the people. Such was their destitute condition, and such were then their impressions on the great subject of eternal life, that nothing on earth could rejoice them more than the presence of one who came to bring the good tidings which the Gospel reveals.

For a much longer term the Rev. Justin Parsons was engaged in missionary labour. He delivered one hundred sermons. His pastoral charge is in Plainfield. He traversed a broader field, than Mr. Nichols, though in part comprehending the same towns. He accordingly beheld the displays and the triumphs of grace over a more numerous population. He was joyfully received by the good people; had many expressions of gratitude for his services; and was a happy witness of the divine blessing on his exertions.

The Rev. John Lawton has a stated charge in Windham. He was employed in the county of Caledonia. There he found himself in the midst of a vast field white already for the harvest. Illustrious were the triumphs of grace. Many stout-hearted sin-

pers were made to bow under the mighty power of the Holy Spirit. But while multitudes of hearts were thus open to the reception of truth as it is in Christ, teachers, skilful in the word of life, could not be obtained. Opinions erroneous and dangerous were inculcated with lamentable diligence and success. In more than twenty towns, of the vicinity, there were no intelligent and able teachers of those doctrines, which make the soul wise unto salvation. It would be impossible for any person, who had not been on the ground, to conceive the pressing calls for help, from the people of many towns, who, a year before, seemed almost as indifferent to spiritual things as the beasts that perish. He states, that about ten months previous to the date of his last communication, a lecture had been appointed and only ten persons attended. In the same place then, the people so crowded the house and thronged the windows, that the preacher was unable to retire, for more than an hour after the usual services were ended—such numbers with tears were inquiring, "What they should do to be saved?" After all, he felt as though the half could not be told.

Pennsylvania.—In New-Milford and its vicinity the Rev. Oliver Hill has a pastoral charge. A small part of his time was spent in the missionary field. His labours were performed in the county of Susquehannah, and in the neighbouring county of Broome, State of New-York. In the course of five weeks he delivered twenty-five sermons. He found urgent need of Missionaries in that quarter. The whole county of Susquehannah had only two ministers of the congregational or presbyterian denomination; and those two were almost the only Missionaries who had laboured in that destitute region. Though professors of religion continued steadfast in the faith, yet he had to lament the prevalence of a lukewarm spirit. No remarkable revivals refreshed and animated the followers of Christ.

In the counties of Wayne, Bradford, and Susquehannah, and in several counties of New-York bordering upon them, the Rev. Ebenezer Kingsbury, whose stated charge is in Hartford, travelled and laboured twenty-six weeks. While in this employment he delivered one hundred and thirty-five sermons. He had often previously been over the same ground in the same work. Calls for missionary labour were more frequent and impressive, and meetings were more solemn and full, than in any preceding period of his acquaintance with that country. Still, he found no general awakenings in any place. Individuals, however, were hopefully turned to the Lord. Some small churches were favoured with considerable additions. A disposition to support religious institutions, and to hear the truth, was increasing. He was received with as much kindness as formerly, and with more apparent affection. The faithful exertions of missionaries there had been blessed. Numbers regarded those exertions as the means by which a divine hand led them to repentance, and enriched them with the hopes and consolations of the gospel. But it was deeply affecting to behold the destitute condition of

that extensive tract. In the whole county of Wayne there was not one minister denominated, congregational or presbyterian.

State of New-York.—Among the destitute settlements of Genessee and the Holland Purchase, the Rev. Eleazer Fairbanks laboured seventeen weeks. His pastoral charge is in ———. In several places he beheld very animating tokens of a gracious work. A divine blessing seemed to crown his own exertions by making them instrumental of gathering souls into the fold of the Great Shepherd. He had also occasion, in many instances, to lament the too successful industry with which the most destructive delusions were propagated.

The Rev. Elihu Mason, during the term of sixteen weeks, delivered ninety-seven sermons. He had no pastoral charge. He was employed chiefly in the northern, eastern, and southern parts of the Holland Purchase. His services were extended over a tract of about fifty miles by forty. The settlements there had been generally formed within twelve years. Very small is the number of ministers established in that region—very few the Missionaries that have ever laboured in that field. He found, however, a growing respect for moral and religious institutions. He was, in general, kindly received, and in many instances with the warmest expressions of gratitude to the Society, by whose appointment he was there. Numerous were the places in which there had been recent and great revivals of religion. Many persons he found yet under the awakening influences of the Holy Spirit—many deeply solicitous on the subject of salvation. In almost every settlement which he visited were numbers who, convinced of their sinfulness and ruin, were anxiously inquiring the way of forgiveness and reconciliation to God, and yet had no ambassador of Christ to guide them. Often did the sight of a Missionary draw forth tears of joy, and his instructions were received with great delight. They held meetings regularly for reading on the Lord's day, and conferences were frequent through the week. He was much affected as he found almost every where a deplorable want of correct ministerial labours. Multitudes, especially of the young, whose hearts the revivals had prepared for the reception of the true doctrines, were imminently exposed to be led astray by the persevering assiduity of false teachers that abounded among them. It appeared evident, beyond a reasonable doubt, that, could a number of suitable Missionaries be employed in that region, many flourishing churches and societies would soon be established. By such means, the strong delusions impressed on the minds of the people by heretical instructors, and by corrupting books, that were industriously circulated, might be effectually counteracted. Many families were destitute even of the Bible. The sacred volume, and books of every description which truly explain and powerfully enforce the doctrines and duties it reveals, would be joyfully received.

Sixteen weeks were devoted to another section of the Holland Purchase by the Rev. John F. Bliss. His pastoral charge was in Avon. A rapid increase of population had, within a few years,

filled many of the towns with inhabitants. As in new settlements generally, so in that region, the people—a great proportion of them—were far from being wealthy. They were also much—very much—divided by sectarian influence. In some of the towns that were filled with inhabitants, no churches of the congregational or presbyterian denomination had been formed. Several were the instances in which he collected and formed into churches the professors of religion, who, from various and distant parts of the country, had settled in such towns. He was uniformly received with attention and kindness. The good people very fervently expressed their thankfulness to him, and to the Society by which he was employed. Tears of gratitude, as he called from house to house, rendered many of the scenes peculiarly tender and interesting. In the towns which he visited, revivals had been numerous and powerful, though not as extensive as among the settlement in which Mr. Mason laboured.

On the Niagara frontier, a western border of the Holland Purchase, the Rev. David M. Smith, was sixteen weeks in Missionary service. He had the charge of a church and congregation in Lewiston. He was witness to no special revivals of religious attention. Social order and morality, however, were progressively improving. Much gratitude was expressed for the benevolence of those who patronize the objects of the Missionary Society. While the people rejoiced in having their present wants thus remembered by their distant brethren, they hoped to be extricated, ere long, from their embarrassments; and to be able not only to provide for themselves the enjoyment of evangelical privileges, but also to assist in extending the same favour to the destitute in other regions.

The Rev. John Spencer has no pastoral charge. He, therefore, gives himself wholly to this work. The south-westerly parts of the Holland Purchase have been the principal field of his labours. Occasionally the last year, he entered Pennsylvania. He delivered three hundred and eighty-one sermons. In a few towns he was the joyful witness of great revivals. Religious appearances were, in general, more favourable than in the preceding years. For a long period, he has been conversant with those parts of the Purchase. He must be, consequently, a competent judge of the progress which morality and religion have made. While the precious revivals of the past year were confined to a few towns, he lived and laboured in hope, that in mercy to perishing sinners, the displays of redeeming grace would be yet much further extended and multiplied.

(To be concluded in our next.)

FROM THE WEEKLY RECORDER.

Illinois Territory, an extensive Missionary Field.

"*Shelbyville, Ky. Dec.* 30, 1817.

"REV. AND DEAR SIR,—I have just returned from a missionary tour through the Illinois Territory: nothing of an interesting na-

ture occurred during my travels. The inhabitants are very destitute of moral and religious instruction; and, as might be expected, the state of society in many instances very deplorable. The territory is now divided into twelve counties, and the population is supposed to be about *fifty thousand*; and not a solitary Presbyterian clergyman is settled in that extensive region. There are a few Baptist preachers in the territory, and the Methodists have circuits formed through the principal settlements. In addition to these, the Dunkers have formed a respectable society on the Mississippi, and the people called 'the Schismatics,' but who denominate themselves 'Christians,' are organizing churches on the Wabash. But still the great mass of the people may be said, with propriety, to be enveloped in the darkness of ignorance, destitute of the knowledge and the fear of God.

"The prospects in Kaskaskia, I think, are flattering. There are in that place a number of respectable citizens, who appear extremely solicitous to have a clergyman settled among them: and I think, all things considered, there is there the most promising opening for the settlement of a clergyman that I have seen in the western country.

"I had the pleasure of being instrumental in forming a Missionary Society in Morgansfield, Union County, Kentucky. The society was not organized when I left that place, though the number of subscribers was more than sufficient for that purpose, according to the constitution. I expect the particulars of their organization shortly, when I shall probably make a further communication.

"With sentiments of high esteem, I remain, dear Sir, your brother and fellow labourer in the vineyard of our common Lord,

"JOHN F. CROW."

"*The American Society for educating pious youth for the Gospel Ministry*," held their annual meeting in Boston, on the 15th of October last, when the Directors presented their second annual Report, in which they state, that "since the last annual meeting *sixty-five* young men have been received as beneficiaries of the society; which number, added to the *forty*, who had been received during the preceding year, makes the whole number who have received assistance from the funds of the society in the course of this year, *one hundred and five*.—Of these, one only was in the third stage of education, when examined and admitted by the Directors; and he, having completed his theological studies and received a call to settle in the ministry, will no longer need the assistance of the society.—*Five* others have finished their course of study at College. Two of these, in a letter to the Directors, express a deep sense of their obligations to the Society, and their intention, by their own exertions, to defray their expenses while pursuing their theological studies. From the other three, no direct communication has been received since they were graduated. But it is believed that they will all be able to complete their theological education without further assistance.—*Twenty-nine* on the list of

beneficiaries are now in the second stage of education, pursuing their classical and scientific studies in several of our Universities and Colleges. They of course will need further assistance.—The remaining seventy young men under the patronage of the Society are yet in the first stage of education, either in Academies, or with private instructors. These will therefore necessarily look for aid to the funds of the Society, for several years to come."

And in closing the Report, they remark, "But from a view of the progress of the Society, during the first two years of its existence, we have surely reason to anticipate much from its future and more extended exertions. The sphere of its operations is indeed rapidly increasing; and there is much reason to believe, that by prudent management and persevering exertions, its influence may soon be extended through the United States, and every portion of our country be made to participate in its labours and benefits."

TRANSLATIONS IN INDIA.

Extract of a letter from a gentleman in England to his friend in Philadelphia, dated "London, Nov. 4, 1817.

"An important measure was yesterday carried unanimously in the Committee of the British and Foreign Bible Society. There are twenty-six languages of India into which the Scriptures are not yet translated and printed. It has been calculated by those conversant with the subject, that the translation and printing of 1000 copies of the New-Testament may be completed for the sum of £500 sterling, making a total of £13,000 to compass the whole object. To encourage this measure as promptly as possible, a resolution was passed to grant the sum of £500 so soon as 1000 copies should be printed off in any of the said languages, and as they may be completed from time to time, in a translation approved by competent judges: the work to be open to the different bodies disposed to engage in it.

ST. PETERSBURGH.

"Mr. Stellebrasch, a young minister educated for the missionary work by the London Society, has been at St. Petersburgh for a few months preparing for his ultimate destination to the Tartars: whilst remaining there he has been allowed to preach publicly in the English language: the circumstance has already had a happy influence in drawing together on the Sabbath a considerable number of regular hearers, and may eventually lead to a more consistent observance of the Sabbath in that important city than is usually found on the continent: such would be a new token of the divine favour towards Russia. It is already in contemplation with the Missionary Society to supply Mr. Stellebrasch's place with a suitable successor (so soon as he shall be removed) to carry on the worship of God on the Sabbath, and so much attention is already excited to the object, that it is hoped "this little one will become a thousand," and a church be established on Gospel principles, the want of which has been greatly lamented by those wh

have felt for the best interests of young persons going to that part of the world.

"The Emperor has lately given a kind mark of a purified taste, in withdrawing from a company of French comedians an annual grant of 190,000 roubles, about 19000 sterling, and transferring it to a Philanthropic Institution. Surely this may be viewed as a substantial evidence of improvement.

"A pious youth educated for the ministry at one of our academies, is just departed for Hamburgh (Rev. Mr. Mudie) to be established there in this important work, a favourable opening having arisen in that quarter. By such measures may we not hope that the wounds inflicted by the long and unhappy war in Europe will be gradually healed?—Surely nothing can so much contribute to this desirable end as the dissemination of the Gospel of peace."

[Rel. Rem.

Extracts from the Eighth Report of the Board of Managers of the New-York Bible Society; presented and read at the annual meeting of the Society, held the 2d December, 1817.

One of the first measures of your Managers, on entering upon the duties of the year which has just elapsed, was to determine the limits of the district within which it would be proper for this Society to distribute Bibles, consistently with the terms of its connexion with the National Society as one of its Auxiliaries. The Board decided that, for the present, they would generally confine their dissemination of the Scriptures in the English language within the bounds of the State of New-York.

Persuaded that the Managers of the American Bible Society, possessing more entensive and particular information respecting the wants of places at a distance, were in general better calculated than your Board to make the most advantageous distribution of Bibles to be sent to such places, a resolution was passed, at an early period of the year, to place at their disposal all the remaining copies of the French Bible *in sheets*, amounting to about one thousand; the bound copies on hand at the time having been retained for the use of the Society. This proceeding was considered conformable, in its spirit at least, to the design of those who contributed to the expense of printing that edition of the Scriptures, and there could be no doubt but it would meet the approbation of the societies who aided in promoting the work, nearly all of whom are co-auxiliaries to the National Institution.

During the last twelve months, 1580 Bibles have been purchased for the use of the Society, and 2977 have been issued from its depository; 2709 of which were for gratuitous circulation. These make the number of Bibles gratuitously disposed of by the Society, since its formation, to be nineteen thousand two hundred and seventy-nine.

At the period of the last annual report, it was hoped that Branch Societies would in the course of the year be established in the several wards of this city. The Board, after mature consideration,

have deemed it necessary to defer the execution of that project to a future occasion.

The number of Biblical Institutions in this country, as well as in other parts of Christendom, continues greatly to increase, and their concerns appear to be conducted with augmented vigour and efficiency. We now count in the United States 232 Bible Societies; of which forty are managed by females, and ten are juvenile associations.

It is with cordial satisfaction that we are enabled to state that the American Bible Society continues to receive increasing support, and that it is laying a foundation for extensive usefulness. It has caused six sets of stereotype plates for the Bible in the English language to be executed, and it has recently ordered a set of plates to be cast for the New Testament in Spanish. These, in addition to the Brevier plates, from which it has been printing for a year past, and the plates for the French Bible, lately presented to it by the British and Foreign Bible Society, will, together with the other printing establishments in the United States, be able to furnish an abundant supply of Bibles of various kinds and sizes, so as to keep pace with the benevolent enterprise of our fellow-citizens for extending their circulation.

MISSIONS OF THE UNITED BRETHREN.

TO THE EDITOR OF THE CHRISTIAN HERALD.

Dear Sir,

I have the pleasure to inform you, that in consequence of your publication of the Rev. C. I. Latrobe's Address in favour of the Missions of the Protestant Church of the United Brethren, (otherwise called Moravians,) in Vol. III. No. 10, of the Christian Herald; and the appeal which you obligingly inserted, at my request, in the following number, *nearly two hundred dollars* have been received by myself and others, from different parts of the United States, towards carrying on this important work. The kind donors will please hereby to accept the best thanks of the United Brethren, for their liberality towards them on this occasion. But the printing the list of the contributors is deferred, in the hope that, as the established character and present wants of the Brethren's Missions are becoming more generally known among other Christians than they were hitherto, that list will still be increased. I feel much gratification in adding, that the United Brethren are proceeding, with unabated ardour, in the important and interesting cause in which they are engaged, of sending the Gospel to the benighted Heathen, and of forming Missionary Stations among them. And they do this, literally, in humble faith on that unchanging God who has promised never to leave nor forsake his believing people. *The debt which they have contracted for this purpose, still amounts, it is believed, to about twenty thousand*

dollars more than they alone have it at present in their power to liquidate.

Subscriptions and donations towards the support of the Missions of the United Brethren, will be thankfully received by the ministers of their congregations; particularly by the Rev. Christian F. Schaaff, Bethlehem, Pennsylvania; the Rev. Jacob Van Vleck, Salem, Stokes county, N. Carolina; the Rev. William H. Van Vleck, No. 74 Race-street, Philadelphia; the Rev. George G. Miller, Newport, Rhode-Island; and by

Your much obliged humble servant,

BENJAMIN MORTIMER,

No. 104 Fulton-street, New-York.

New-York, Feb. 11, 1818.

JUVENILE DEPARTMENT.

Obituary account of ELIZABETH LUNEY, *who died September* 12, 1817, *Aged* 25.

ELIZABETH LUNEY was born at Launceston, Cornwall, where, from a child, she attended the ministry of the gospel at Castle-street Chapel, but, like many others, heard without attention, nor once considered that, on leaving the house of God she had duties to perform, which were inseparably connected with public worship, and which distinguish a *doer* of the word from one that is only a mere *hearer*.

The discourses she heard, frequently impressed her mind, and, like Felix, she trembled at the idea of "judgment to come," yet these impressions were transient "as the morning cloud or early dew;" and although on some occasions she might be "*almost* persuaded to be a christian," yet the world and its charms soon withered the fair blossom of desire, and the expectations of those who secretly wished her conversion to God were wholly disappointed. Even while she made resolutions to act differently, she loved the world which she knew she ought to abandon, and followed "the multitude to do evil."

Affliction has been the instrument of bringing many to God; it takes the subject aside from the noise and vanities of life.—The sick room is not the resort of the gay and dissipated; its scenes are too solemn for such as have no hope beyond the grave. When sickness *first* attacked our young friend, it produced no serious concern; and those who saw her in its early advances, could not but entertain a fear, that her affliction was not sanctified. But divine light entered her mind *gradually*. She acknowledged to the writer of this paper, how often her mind had been affected while hearing the alarming discourses of the Lord's day evenings; that she frequently wept under the word, and entered into strong resolutions, but remained the same unaltered character! As her disorder made progress, and seemed to threaten her *life*, she began to cherish fears as to her eternal safety, although she endeavoured

to conceal those feelings from her dearest friends, lest she should not prove to be sincere. Anxious at length to see and converse with those who might assist her inquiries in the way to heaven, she listened with eagerness to their conversation, and requested their fervent prayers. With eyes bedewed with expressive tears, she testified her deep concern that her *heart* might be "*right* in the sight of God." Her minister rejoiced in these tokens for good, and hoped for a happy issue to her sufferings.

Grace can support under heavy trials, and never were those supports more apparent than in the patience and resignation which she displayed. How often did she bless God for afflictions! and how frequently did she repeat the words of the Psalmist, "Before I was afflicted I went astray, but now I have kept thy word." Psalm cxix. 67.

One of her great encouragements arose from a view of that blessed promise, "Him that cometh unto me I will in no-wise cast out;" a promise which she found by sweet experience to be true. That pardon which she sought through the blood of Jesus, she obtained, and could rejoice in God with exceeding joy.

Frequently did she lament that she had not come to Christ while in health, observing with emphasis, "had I my time to live over again, I would never defer my salvation till a death-bed."

Her minister's daughter calling to see her, she addressed her very affectionately, and with the tear standing in her eye, said, "I hope, my dear E———, that you will not neglect *your* soul, as I have neglected *mine*, but I trust you do not, and that you are seeking the Lord Jesus with all your heart."

What a declaration! how many *do* neglect their immortal souls; would that they duly considered that scripture, Heb. ii. 3. "How can we escape, if we neglect so great salvation!"

We now approach the last scene; let us see how this young christian, thus made meet for the inheritance of the saints in light, took leave of a sinful dying world.

Death bed repentance cannot always be relied on: who will not feel alarmed when he is told that his existence will soon terminate? At this awful moment past sins rush into the mind,—slighted convictions present themselves,—the day of judgment appears in all its dreadful array,—conscience reproaches, and fearful forebodings distract the mind.—The uncertain soul resorts to the prayers of others, and *as the last resort* of a terrified mind, to the sacrament, as a quietus to fear, a peace offering to the Justice of God!!

But not the repentance of every sick bed is to be suspected; many have given evident proofs that *their* experience of the *power* of grace was no delusion, but "the sober certainty of truth divine," and they could say with confidence and joy,

> "If sick of folly, I relent, he writes
> My name in heav'n with that invested spear,
> (A spear deed dipt in blood!) which pierc'd his side,
> And open'd there a fount for all mankind,
> * * * * * * * *
> This, only this, subdues the fear of Death."

Her sufferings, towards her death, were great indeed! her emaciated frame exhibited the havoc made upon it by her disorder; yet she bore the agony of pain with astonishing *patience*, and earnestly prayed for *submission* to the will of God.

A few mornings before her death, when her father asked her how she did, her mother remarked that she had experienced a melancholy night. "No," said she, "I have had a *painful*, but not a melancholy night."—On the morning of the day on which she died, her father inquiring, as usual, how she did? she replied, "father I am dying, but I am not afraid to die, I never had so great a confidence in God,"—Seeing her mother weep, she said, "why do you weep, mother? you ought rather to rejoice and praise God for his mercy toward me," and then repeated the following lines,

"There shall I bathe my weary soul,
In seas of heavenly rest;
And not a wave of trouble roll
Across my peaceful breast."

In the afternoon, she broke out into this exclamation, "O mother! a few hours more, and then!—what then?—Then I shall sing,

"Where's thy victory, boasting grave!
And where's the monster's sting?"

The last words she articulated were, "Let me die the death of the righteous, &c.—Blessed Jesus!" and then entered into the rest which remains for the people of God, September 12, 1817, Aged 25.

Her death was improved on Lord's-day evening, September 21, at Castle-street Chapel, by the Rev. R. Cope, from Psalm cxix. 67, "Before I was afflicted," &c. May every reader of the above be concerned to seek the Lord *early*, for many will have reason to lament that they sought God too late. "Now is the day of salvation,"—"My son, my daughter, give me thy heart," is the affectionate language of divine invitation.

Come then, dear youth, accept the grace,
Let this your answer be,
"Behold! O Lord, we seek thy face,
And give our hearts to thee."

[*Youth's Mag.*

AMERICAN BIBLE SOCIETY.

We are happy to have it in our power to announce that the President of the United States, and the several Heads of the departments of the general government have, by their respective contributions, become *members for life* of the American Bible Society.

The patronage of this National Institution appears to be considerably increasing, as the benefits which it is conferring on this part of the Christian world become more extensively diffused and better understood.

THE CHRISTIAN HERALD.

VOL. IV.] *Saturday, February* 21, 1818. [No. 22

SOUTHAMPTON BRANCH BIBLE SOCIETY, (ENGLAND.)

The chair was taken at twelve o'clock by the Right Hon. G. Rose, the president. THE REPORT gave a brief sketch of the history of the Southampton institution, which originated in the ascertained deficiency of the Holy Scriptures in the town and neighbourhood, together with a desire to promote the foreign objects of the Society. It detailed the proceedings of an association, by which a very considerable number of Bibles and Testaments had been supplied; it showed the origin of the Ladies' Bible Society, which had been instituted last year at the suggestion of C. S. Dudley, Esq. a distinguished member of the parent committee, as especially likely to be the means of supplying domestic servants: a class of society which has been observed to be very deficient in the possession of the Holy Scriptures; and it appealed earnestly to the heads of families to forward this important duty, without presuming to dictate to them the mode in which they might prefer so to do. It showed that the efficiency of the ladies' association had been very considerable, from their having collected, in 11 months, nearly £400 from upwards of 867 subscribers, of small sums, and 904 subscribers for bibles and testaments. It showed the necessity and utility of minute investigation into the wants of every neighbourhood, from actual facts of recent occurrence. It disclosed a very gratifying picture of *the general readiness of the labouring classes to supply themselves with the Holy Scriptures by weekly payments of small sums regularly collected.* It mentioned the public distributions that had already taken place, and that which is about to take place. It detailed the progress of the supply of Bibles in villages around Southampton, and called on those who had not hitherto taken any effectual means for this purpose, no longer to delay so important a duty; not presuming to dictate the manner in which it should be done, but expressing an earnest hope that another year would not be suffered to elapse without its being thoroughly accomplished by those in whose power it might be to secure an object which all confess to be important, while all cannot exactly agree as to the best mode of its accomplishment. The Report particularly urged on those heads of families, to whose domestics the ladies' bible association have not had access, the responsibility attaching to the relation of master and servant, with regard to the religious necessities of the latter. From the instances which the ladies' Bible Association have met with of aged persons unable to read, and deeply regretting that inability, as debarring them from the use of the Holy Scriptures, the Report took occasion to urge the trial in South-

ampton, during the ensuing winter, of an institution for the instruction of adults, similar to that established in Berkshire, under the patronage of the Prince Regent, Lord Grenville, &c.; as well as in London, Bristol, &c.; since, to a feeling mind duly impressed with the value of christian consolation, *few spectacles can be more melancholy, than that of helpless, hopeless, aged poverty, disabled from the external relief of its ordinary pursuits, shut up in the darkness of mental ignorance, destitute of all that can make the present life tolerable, and cut off from that cheering solace of infirmity and pain, which arises from the daily and hourly consolations of scriptural hope.* The Report then stated the tendency of the constant visits of the ladies' association to promote habits of economy, sobriety, decency, and good order, as well as to excite that discreet and well-applied beneficence, which alone entitles to the name of charity the aid that is bestowed on the necessitous. The Report concluded with a general view of the foreign operations of the parent Society, abridged from the thirteenth report, just published, and with an eloquent extract from the Bishop of London's sermon lately preached before the Society for the Propagation of the Gospel, in which his Lordship expresses his conviction that " we shall not escape an indelible stain of national guilt and disgrace, if, indifferent to the welfare of our fellow-creatures, or insensible to the advantages which we experience from the diffusion of light, we refuse to communicate the blessing; if, deaf to the gracious voice which invites us to exercise the noblest of privileges, we leave it to others to spread the truths of salvation to the ends of the world, and to hasten the rising of that glorious day, when the desert shall blossom as the rose,—the leopard shall lie down with the kid,—and all the families of the earth, renouncing their unnatural animosities, shall merge the distinction of country and colour, in their common relation to the Saviour, who died for the redemption of mankind."—The sum raised by the Ladies' Association, during 11 months, is very nearly £400. The subscriptions to the Branch Bible Society are about £130: the total number of Bibles and Testaments issued by the Branch Society and Ladies' Association since December, 1814, is 2869 copies.

The Right Hon. G. Rose expressed the utmost satisfaction with regard to the general tenour of the Report, and as to the laudable exertions of the committee, and particularly of the Ladies' Association. He trusted that the appeal which had been made to villages in the neighbourhood, as yet unprovided, would meet with immediate attention, and that heads of families would receive the suggestion with regard to domestics, and would themselves ensure their being supplied with Bibles without delay. And if, after this, they would take the trouble, in country places, to inquire into the wants of their poorer neighbours, much good might be effected at no great expense. Mr. R. then adverted to that part of the Report in which the case of adult persons who are unable to read was stated; and he expressed his conviction, that

so important a suggestion well deserved to be followed up; since he could not but view with compassion the cruel situation of persons, with very good dispositions to acquire moral and religious knowledge, shut out by their ignorance of the art of reading from all the gratification and improvement which they might have derived from the perusal of the Holy Scriptures. He should not despair of a plan of instruction for adults being carried to a great length, with good effect. Mr. Long, a respectable merchant, had told him that a *black man* in his service *had learned to read the Bible in nine weeks*, by no other means than the instruction of a lad of nine years old. He was not so sanguine as to expect that instances exactly similar would often occur; but he thought it right to mention such a circumstance, from the strong encouragement which it affords. He was much gratified to find that this institution had been able to make so large a remittance this year to the parent institution; whose general domestic operations he considered as very important. Exclusive of the comfort and delight that every one must feel at seeing a number of beings happy in the possession of the Scriptures, and regulating their conduct by the precepts contained in them—if this high motive failed to produce the requisite exertions, he would beg leave to add, that we must shut our eyes to the plainest truths, if we did not see that there are motives of an interested nature that might influence our conduct. It was too obvious that there is in this country an increase of crimes. The heavy calendars at the Old Bailey, and his own experience as a magistrate, proved this. There was also, on the part of many culprits, a hardened indifference as to punishment, which was a very melancholy symptom. The end of punishment was to deter from offence. He was sorry to observe, that this end was very inadequately answered. It became necessary, therefore, to carry the religious and moral culture of society to such a point as to operate by prevention. To this matter he trusted that gentlemen would not shut their eyes, but would look daily at it, as at an evil which required their vigilant counteraction. The Right Hon. Gentleman then adverted to the Thirteenth Report of the parent Society, very lately published, and described it as a document deserving universal perusal; containing statements so able, so plain, so satisfactory, as must come home to the mind and heart of every reader. It was most gratifying to contemplate the impression made, by means of the parent Society's efforts, on idolatry, on bigotry, on superstition, by their large dispersion of the Scriptures, in almost every part of the world. It was highly honourable also to this country; it was a distinction, of which, as a member of the Society, he could not but be proud. It was scarcely too sanguine an expectation to hope, that the intercourse between the Bible Societies of rival nations might affect the intercourse between states, and might thus become the means of softening the asperity of national jealousies. He could not but reckon on the probability of results as desirable, when he read such amicable sentiments as those which

had been delivered at the last meeting of the parent Society, by the Rev. Dr. Mason, of New-York. "Never again may that humiliating spectacle, two nations to whom God has vouchsafed the enjoyment of rational liberty; two nations who are extensively engaged, according to their means, in enlarging the kingdom, in spreading the religion of the Lord Jesus—the kingdom of peace—the religion of love—those two nations be occupied in the unholy work of shedding each other's blood! Never again may such a spectacle be exhibited to the eyes of afflicted christianity! May their present concord, written not with pen and ink, but on the living tablets of the heart; enforced by the sentiment of a common origin, by common language, principles, habits, and hopes, and guaranteed by an all-gracious Providence, be uninterrupted!" From the circulation of such sentiments in America, the Right Hon. Gentleman declared that he could not but anticipate the most beneficial consequences; and if there was one country more than another that we should wish to conciliate, and to which we were bound by a common interest, that country was America: by a citizen of which country these amicable expressions were thus uttered, from the common interest excited in so excellent a cause. Mr. R. then mentioned with satisfaction the instances detailed in the Report, of the readiness with which many Catholics in different parts of the world, assisted in the circulation of the Holy Scriptures; for while it had ever been his wish that every man should be permitted to worship God in his own way; yet he could not but equally wish that every man should have free access to the Holy Scriptures. He concluded by repeating his warm recommendation of a perusal of the parent society's Thirteenth Report, and expressing his cordial satisfaction in the spirit of peace, conciliation, and good-will, which all the proceedings of the society manifested.

BERLIN, Oct. 11.

His Majesty the King of Prussia, has been pleased to address the following invitation to the Consistories, Synods, and Superintendencies of the Monarchy:

"My illustrious ancestors reposing in God, the Elector John Sigismund, the Elector George William, the great Elector King Frederick I., and King Frederick William I., as is proved by the history of their reigns and lives, endeavoured with pious zeal to unite the two separate Protestant Churches, the Reformed and the Lutheran, in one Evangelic Christian Church in their dominions. Honouring their memory and their salutary views, I willingly join them, and wish to see a work agreeable to God, which met with insuperable obstacles in the unhappy sectarian spirit of those times, to be brought about in my dominions, to the honour of God and the weal of the Christian Church, under the influence of a better spirit; which disregards what is not essential, and holds fast what is the vital part of Christianity, in which both Churches are

agreed; and I desire to see the beginning made upon the approaching secular festival of the Reformation. Such a truly religious union of the above-mentioned Protestant Churches, who are separated only by external differences, is conformable to the great objects of Christianity: it answers the first views of the Reformers; it lies in the spirit of Protestantism; it promotes religious spirit; it is salutary to domestic piety; it will be the source of many useful improvements in churches and schools, which have been often hindered hitherto, merely by the difference of religion. To this salutary union, so long desired, and now again so loudly called for, and so often sought in vain, in which the Reformed Church does not go over to the Lutheran, nor the latter to the former, but both unite in one new animated Evangelic Christian Church, in the spirit of their Holy Founder, there is no longer any obstacle in the nature of the thing itself, if both parties seriously and honestly desire it in a true Christian spirit; and if produced by this, it will worthily express the gratitude which we owe to Divine Providence for the invaluable blessings of the Reformation, and honour the memory of its great authors in the continuance of their work.

'But much as I must wish that the Reformed and Lutheran Churches in my dominions may share with me this my well-tried conviction, I have far too much respect for their rights and their liberty to force it upon them, or to order or decide any thing in this affair.

'This union, besides, can have real value only, if neither persuasion nor indifferentism have a part in it; if it proceeded from the unbiassed liberty of self-conviction, and is not only a union in external form, but has its roots and vivifying service in unity of heart, according to the genuine principles of Scripture.

'As I shall myself celebrate in this spirit the approaching secular festival of the Reformation, in the union of the late Reformed and Lutheran congregation at Potsdam, in one Evangelical Christian congregation, and take the holy Sacrament with them, I hope that this my own example will have a beneficial influence on all the Protestant congregations in my country, and that it may be generally followed in spirit and truth. To the wise direction of the Consistories, to the pious zeal of the Clergy and their Synods, I leave the *exterior coinciding form* of the union, convinced that the congregations will readily follow in a true christian spirit, and that every where when the attention is directed seriously and sincerely, without any interested secondary views, to what is essential to the great sacred cause itself, the form will be easily found, and the external will naturally result from the internal, simple, dignified, and true. May the promised period be no more remote, when under one common Shepherd, all united in one faith, one charity, and one hope, shall form only one flock.

Potsdam, Sept. 27, 1817. 'FREDERICK WILLIAM.'

'*To the Consistories, Synods, &c.*'

'The undersigned Minister, charged with the publication of this

expression of his Majesty's wishes, does not doubt of the desired and happy success; because, as it has been accepted since the first of this month by the clergy of this city, of both Evangelical Confessions, united in one Synod, with unanimous joy and grateful respect for his Majesty's sentiments and views therein expressed, it will certainly be received in the same manner by all the Evangelic Clergy and Congregations in the kingdom.

'Minister of the Interior,

'Von Schuckmann.'

From the American Baptist Magazine.

DEPARTURE OF THE MISSIONARIES FOR BURMAH.

As it was expected that Messrs. James Colman and Edward Willard Wheelock, with their wives, would sail in a few days for India—a special prayer meeting was held on Tuesday evening, Nov. 11, in the second Baptist Meeting House in Boston, for the purpose of commending them to the guidance, protection, and blessing of Heaven.

The weather was not pleasant, but a large assembly was convened. The services commenced at half past 6 o'clock, and continued till half past nine. Eight ministering brethren prayed; a few short addresses were intermingled, and hymns appropriate to the occasion were sung. It was a sweet and solemn season. A spirit of grace and supplication prevailed to an uncommon degree. Those who were mouth for the people to God, appeared to feel as Jacob did when he said, "I will not let thee go except thou bless me." If the friends of Christ who were present had uttered the language of their hearts, they would have exclaimed with one accord, "Lord, it is good for us to be here!" Though the meeting was protracted to an unusual length, it was evident that the congregation separated with feelings of regret.

On Lord's Day, Nov. 16, at 10 o'clock A. M. our dear Missionary brethren with their companions, embarked in the Ship Independence, Capt. Bangs, for Calcutta, at which place they will embrace the first opportunity to obtain a passage for Rangoon.

The parting scene was truly affecting. It is supposed that more than 200 persons were assembled on the Deck, to bid them a final adieu, and to give them their benediction. It was such a scene as was witnessed at Miletus. The parents and brothers and sisters, and indeed all who were present wept; and many fell on their necks, and kissed them; sorrowing most of all, that they should see their faces no more. None discovered so much fortitude as the Missionaries themselves. While their friends were all weeping around them, they manifested great firmness. When sister Wheelock stepped on the plank which connected the vessel with the wharf, she observed to a female friend; "I would not exchange situations with any of you." One incident occurred which was sufficient to melt a heart of stone. When the vessel

began to move, the father of Mr. W. with all the tender anguish of a parent, took off his hat and exclaimed, Willard! my dear Son! let me see your face once more! Willard came to the side of the vessel. The Father gazed on his amiable son, then covered his head, and immediately forced his way through the crowd to his carriage. Just before the vessel left the wharf, Dr. Baldwin engaged in prayer, recommending the Missionaries to God, and the word of his grace. The following Hymn was also sung, expressive of earnest desires that He, who holds the winds in his fist, would conduct them in safety over the mighty deep.

HYMN.

Composed by Mr. Ward.

"Smile, Lord, on each divine attempt
To spread the gospel's rays,
And build on sin's demolish'd throne
The temple of thy grace."

When they shall preach the Saviour's word
Beneath the Banyan's shade,
Let the poor Burman feel its power,
And make his spirit glad.

Oh, charge the waves to bear our friends
In safety o'er the deep;
Let the rough tempest speed their way,
Or bid its fury sleep.

Oh, let the heavenly Shaster spread,
Bid the new Cast arise,
Till natives preach the gospel word,
And Burmans taste its joys.

It will no doubt be a source of gratification to many, to be informed that the supercargo of the Independence is a pious man. Though a member of another denomination, yet he appears to love all who love our Lord Jesus Christ. This circumstance will greatly contribute to the comfort of our dear young friends. When the writer of this article gave the parting hand to one of the Missionaries; his last words were, "Oh, do pray for us! dear Sir, do pray for us!" It is hoped that all who take an interest in the Burman Mission will not only contribute of their substance for its support, but cause their prayers to ascend before God, that his presence may go with the Missionaries, and that he may give them favour in the sight of the Heathen.

INSTRUCTIONS,

From the Baptist Board of Foreign Missions to their young friends, Mr. Wheelock and Mr. Coleman, about to commence their voyage to Calcutta on their way to Rangoon.

Beloved Brethren,

The Board contemplate with pleasure the work on which, in the name of the Lord Jesus, you are now entering. They fervently pray that the arm of the Lord may prove your firm support under all your trials, and that the same sacred arm may be made bare to give success to your anticipated labours, in the empire of Burmah. Convinced that you have already received the judicious counsel of the brethren who undertook the charge of your outfit, and that in Burmah you will enjoy such valuable advice as the experience of the brethren there has qualified them for imparting:—they nevertheless conceive it a duty to address you

a few lines; and the delicacy (lest it should seem to interfere with the province of the worthy committee, above referred to, who superintend your departure) is removed by the following passage in a letter to the Secretary from brother B.—"It has been usual on occasions like the present, for the missionaries about to depart to receive such instructions from the Board, as might serve to direct them as to the general tenor of their conduct; it is earnestly desired that such instructions may be sent on in season for the Missionaries to take with them, not doubting but they will be received with gratitude, and often perused with interest by our young brethren."

It is the wish of the Board, that the general sentiments and recommendations contained in their second Annual Report, be considered as directed in substance to yourselves, as well as to the dear brethren already at the mission station. In a land of darkness and enemies, you will see the importance of combining your interests and affections to the uttermost possible extent. Unity of temporalities and missionary projects has been the vital pulse of the wonderful establishment at Serampore; and in reference to Burmah, we would urge, that such a union is not a vain thing for you; it is your life.

While the members of the mission feel themselves one in Christ Jesus, and while the board is fully convinced that no disposition exists in the brethren in India, to assume an improper influence, they affectionately urge you to pay that respect to their sentiments, which superior age and an actual residence at Rangoon obviously claims. The Board has received the most pleasing testimonies relative to the amiableness of your dispositions, and have confidence in your prudence and piety; but youth is a season of inexperience, and the suggestions of years will not be despised.

Be circumspect and conciliating in your conduct on board the *Independence*. Missionaries of the cross sometimes derive encouragement to future service from the blessings which follow their intercourse with those who sail with them. A respectful and useful minister of Christ, now connected with the Philadelphia Association, was brought to the knowledge of truth, under the pious instruction of the Rev. Mr. Biss, while passing in the ship from America to Calcutta.

May the honour be yours, as instruments in the hand of the Lord, to turn some thoughtless mariner from the error of his ways, and thereby save a soul from death.

Appreciate the counsels of the Millennial Band at Serampore. Observe their habits—cultivate their friendship. They are the mediums of inter-communication between the Board and Burmah, and are entitled to high respect and gratitude.

Above all, dear brethren, may you and your companions in life abound in personal religion.—The prosperity of your own souls will be the surest presage of success in your Missions. Familiarity with the throne of grace will confirm your faith, sustain

your hopes, beguile your tribulations, and invigorate your souls.—The Board will be happy often to hear from you.—Write at large either in a way of letter or journalwise. With fervent prayer to almighty God for your preservation and success, I subscribe, in behalf of the Board, very affectionately yours,

W. Staughton, Sec'ry.

DOMESTIC MISSIONS.

Nineteenth Annual Narrative of Missionary service directed by the Trustees of the Missionary Society of Connecticut, principally in the year 1817.

[Continued from page 329.]

Ohio.—That state, the north-eastern division particularly, has for fifteen years shared largely in missionary attention and labour. In Euclid the Rev. Thomas Barr had a pastoral charge. He was employed eleven weeks in the missionary work, and delivered forty-seven sermons. Many towns during the latter months of 1816, were favoured, as will be readily recollected, with the special influences of the Holy Spirit. He beheld them with the most grateful emotions; at the same time he found occasion to lament an insensibility to the concerns of the soul, that was awfully prevalent in a great number of places.

The Rev. Joshua Beer was twenty-one weeks in this employment. He had the pastoral charge of a church and congregation in Springfield. In several places he found a pleasing degree of attention to spiritual concerns. Numbers were rejoicing in the love of Christ. He thought it could be said in truth, that the cause of pure religion was generally, though not rapidly, gaining strength among the people whom he visited.

On the 10th of last June, the Rev. Alvan Coe was ordained an evangelist, by the Grand River Presbytery. At the date of his last communication, he had spent about ten weeks, and delivered forty-seven sermons. He devoted himself principally to those settlements which have been recently formed beyond the Cuyahoga. There were a few instances of hopeful conversion. The population was fast increasing, and numbers of pious individuals were among the accessions it was acquiring. He was universally received with kindness, and frequently with joy. Often, however, he was compelled to bewail the prevalence of Sabbath-breaking, intemperance, profanity, and many other sins.

Twenty-one weeks were spent by the Rev. Matthew Taylor, and the greater part of them in the county of Franklin. The settlements there were quite new—the people were few and scattered—individuals were found coming to Christ. A growing regard was manifested for meetings whose object was religious instruction and enjoyment. No uncommon revivals appeared in that field. He was not connected with any pastoral charge.

The Rev. Amasa Loomis was employed about ten weeks. During that period he delivered forty-five sermons, chiefly in the more recent settlements already mentioned. He had no pastoral charge. The state of morals was improving. The profanation of the Sabbath by hunting, visiting, and servile labour, was becoming considerably less common. He had opportunities of guiding those that were anxiously inquiring the way to eternal life. He likewise had painful occasion to admonish some, who were once convinced of their sinfulness and danger, but afterwards relapsed into indifference and hardness of heart.

Twenty-six weeks the Rev. Giles H. Cowles was engaged in missionary labour. He was happily called to witness a great work of God among the people of his charge in Austinburg, Morgan, and Rome. As the fruit of that divine work, nearly one hundred of the souls, committed to his pastoral care, received the Christian hope. Most of the neighbouring towns also shared richly in that glorious effusion of grace. In one settlement, consisting of nine families, sixteen persons were apparently brought into the kingdom of Christ. At the date of his last journals, that revival had, in a great measure, subsided.

The church and congregation in Harpersfield are the pastoral charge of the Rev. Jonathan Lesslie. Thirty-four weeks he laboured as a Missionary. The revivals among his own people, and in many of the neighbouring towns, prevented him from travelling great distances. Although the extraordinary impressions on the minds of the people had, in a considerable degree, ceased, when his last journals were dated, yet their happy effects continued to be visible generally through the country. The morals of society were greatly improved; the Holy Sabbath was more respectfully and reverently regarded; public worship and instruction were attended by greater numbers and with deeper seriousness; the use of ardent spirits was become almost unfashionable; profane language was scarcely to be heard. Nevertheless, it was a mournful truth, that numbers, who were once seriously impressed, had repelled the divine influence until it seemed to have been entirely taken from them. They had, consequently, returned to seek their portion in this world. Sectarian influence was likewise instrumental of establishing numbers in the belief of dangerous opinions. The utter ignorance of revealed doctrines, which those revivals disclosed in the minds of many, who were the subjects of religious impressions, convinced him more effectually, if possible, than ever, of the importance of educating children in the true doctrines of the gospel.

The church and congregation in Steubenville are the stated charge of the Rev. Abraham Scott. He laboured as a Missionary fourteen weeks, and delivered sixty-one sermons. He visited the people of several counties—some of them in Connecticut Reserve—one in Pennsylvania—but principally between the Reserve and the River Ohio. With the latter portions of his fields, Missionaries have been very little conversant, though they were extremely

destitute. No remarkable changes appeared in the moral conduct and habits of the people. In some places there was evidence of improvement, in others of degeneracy. There was a distressing want of salutary instruction. The spiritual means enjoyed were deplorably disproportioned to the growing wants of the people.

In Aurora the Rev. John Seward had a pastoral charge. He was twenty-eight weeks in Missionary labour. His services were extended nearly to the western boundary of the Reserve. Attention to the things of salvation was less manifest, generally, than during the season preceding. The special revivals of that former period had greatly declined. Their effects, however, remained, and were highly advantageous to those favoured communities by which they had been mercifully experienced. On the whole, it appeared evident, that moral order and the best interests of mankind were happily advancing. In public estimation the Society for the promotion of good morals stood on reputable ground. To the treasury of the Connecticut Reserve Bible Society more than 500 dollars had been paid.

Nineteen weeks were spent, and seventy-eight sermons delivered, by the Rev. Luther Humphrey. His pastoral charge was in Burton. He was diligent and successful in the formation of Bible classes. To assist children and youth in the acquisition of an intimate and correct acquaintance with the Holy Scriptures, was the pious design of these institutions. He was perfectly persuaded, that a Bible class, with this important object in view, might be formed and conducted with great usefulness in every settlement.

The Rev. William Hanford had the charge of a church and congregation at Hudson. Twenty-three weeks were the time of his labours, in which he delivered one hundred and twenty-seven sermons. He enjoyed the high satisfaction of beholding evidence, that the divine approbation accompanied Missionary exertions. Settlements, however, there were, in which a very humbling want of religious sensibility was manifest. In a considerable number of places, little or no feeling appeared on subjects of everlasting moment.

About thirty-two weeks were spent, and one hundred and twenty-four sermons delivered, by the Rev. Simeon Woodruff. His pastoral charge was in Tallmadge. In sundry places he found a very encouraging attention to the concerns of salvation. Missionary labour appeared to be instrumental of great benefit. While the country was rapidly settling, the people in many towns were improving in things worthy of good report. Numerous charitable societies were formed, especially by females, and were doing much good.

In this service the Rev. Caleb Pitkin was employed twenty-eight weeks, and delivered one hundred and forty-seven sermons. On the 23d of May he was installed in the pastoral charge of the church and congregation in Charleston. He accounted his

labours *then* most advantageously applied, when his preaching was connected with daily and diligent visiting from house to house. The free personal conversation and instruction, of which these familiar interviews, afforded opportunity, were unquestionably, in his opinion, instrumental of adding the mightiest efficiency to missionary efforts.

[To be continued.]

BIBLE ASSOCIATON AT GEORGETOWN, D. C.

At a public meeting, agreeable to notification, held on Monday 26th of January, in Georgetown, D. C. for the purpose of organizing a Bible Association, the following gentlemen were appointed officers of the association:

Rev. Henry Foxhall, *President*; Rev. Mr. Kieth, Rev. Thomas B. Balch, *Vice Presidents*: William Clagett, *Treasurer*: Dr. Thomas Henderson, *Secretary*. Robert Munro, Thomas Waters, William Jewel, John Robertson, William Lang, Isaac Owens, John M'Daniel, U. Ward, John Renner, W. C. Lipscomb, James Corcoran, I. W. Nicholls, *Managers*.

The Constitution was read and adopted. An address, which had been previously prepared, was read and ordered to be published. The meeting was truly interesting. The thanks of the meeting were presented to Samuel Bayard, Esq. and a membership for life conferred on him, by an unanimous vote.

AN ADDRESS TO THE CITIZENS OF GEORGETOWN.

It has been thought adviseable that the citizens of this place should be called on to lend their aid towards the establishment of a Bible Association, auxiliary to the Bible Society of the District of Columbia. You will discover from the first annual report of the American Bible Society, that such institutions are contemplated by its board of managers. The design of that highly respectable board may be unfolded in a few words. Auxiliaries on a large scale, must necessarily lay under contribution but a small portion of the services and charity of a numerous population. It has been found by examining the number of inhabitants in this district, that the proportion of those who lend their aid towards promoting the cause of Bibles, is extremely small. We believe then that a Bible association, confined to our town, will answer important purposes. It is to be considered as auxiliary to the Bible Society of the District of Columbia. Our object is to strengthen the parent institution—to enter more minutely into the want of Bibles in this place—to employ a greater number of agents in this hallowed work—to impart value to the offerings of the poor—to penetrate more deeply into the retreats of ignorance—to elevate the standard of public morals: in a word, by diffusing the holy scriptures more extensively, we wish by the divine blessing, to excite greater attention to the doctrines there unfolded, their promises, their threatenings, their discoveries and hopes. Every benevolent mind must approve the object.

Deeply impressed with the importance and necessity of such an institution, a number of individuals were assembled, by public notification, a few evenings since, for the purpose of organizing the association. The meeting, however, owing to the limited notice which had been given, was thinly attended. Relying, however, on divine providence, and confiding in the support of our fellow citizens, we resolved to proceed. The constitution which has been draughted, is now laid before the public. You will discover from the constitution the simplicity of the object which we have in view. We know that some may say, what need is there for such an institution? Is there not a society now in existence in this district, auxiliary to the A. B. S.? To these interrogatories we reply, there is much need every way. By whom are the funds of the present society supplied? Are they not supplied by a few benevolent indiyiduals? Do the poor throw in their mite? Have we not practically debarred them from all opportunity of contributing their part towards this labour of love?

That the B. S. of this district may have an auxiliary is self-evident—How could the A. B. S. exist without its auxiliaris? And, as this district embraces a considerable range of territory, we wish to combine its energies more effectually than has hitherto been attempted.

Some, however, may say that we will lay a heavy tax on the poor—certainly not. We wish to plunder no man of his raiment, or take from him that sustenance which nature demands: but we wish to open to the poor sources of intellectual, moral, and spritual improvement. Who would reproach the poor widow for bringing her mite, wherewith to purchase a Bible?

Never will poverty be banished from the world until the principles of the Bible shall universally prevail. If we wish then to improve the condition of the poor, let us attend to their moral cultivation. Then will industry, harmony, and comfort, pervade their dwellings. And that they are capable of such improvements, we will only ask you to look over this place—see how many children are collected from our streets, and placed within the reach of the means of grace, through the instrumentality of Sunday Schools.—Fields of usefulness are thus opening to our view; fields in which angels, unseen, delight to tread.

The origin, progress, and benefits, of Bible associations have been fully developed by the venerable author of the history of the British and Foreign Society. We shall therefore conclude this part of the address by an extract from his history—It is the testimony of the Tindale Ward Auxiliary Society: They are fully convinced that the attention of the country at large, needs only to be awakened to the subject of Bible associations, to render their establishment universal; and they indulge the hope that the period may not be far distant when there shall be no parish, town, or village, without its Bible association. Bible associations embrace advantages infinitely superior to any that can arise from mere pecuniary accumulation—they embrace the moral and re-

ligious welfare of the great mass of the community—they have a direct tendency to cherish a spirit of true piety, for while they attract from sensual pleasures, they substitute superior enjoyments, and give the poor what they long wanted, a pure incentive, to action. Again, the principle on which these associations are formed, is more immediately calculated to bring the poorest classes into communication with the parent society, and to excite a common feeling among them, while the aggregate of the funds contributed by these associations, though arising from small individual subscriptions, materially aids the object of the parent society.*

What motives can we possibly lay before you which have not reached you before this time? Happily the age in which we live is an age of Bibles—Infidelity has retired, and the inspiration of the scriptures is placed beyond all question. If then the scriptures are clothed with those properties, which enable us to ascertain their heavenly original, surely it is our duty to be employed in this work.

Consider those discoveries which are made to us in the inspired volume of the Supreme Being—we are not left to grope in Pagan darkness—we are not abandoned to our vain notions respecting the nature of the Supreme Being. The Heathen is degraded by superstition. He renders homage to the heavenly bodies, which to the christian are but the luminous points of Jehovah's throne. Turn from the idolatry of the Heathen, to the worship of the christian.

He learns from the scriptures, the existence of one infinite and eternal being: he becomes acquainted with his will, and is furnished with every possible motive to the pursuit of holiness and the abhorrence of sin. Where in the pages of ancient wisdom can we find morals so pure reaching to the very sources of action! Where can we find such lofty representations of the power and glory of God; such unsullied precepts of rectitude, such views of duty, such pictures of happiness, such delineations of misery? Indeed the writers of this book seem to have ranged through the councils of Jehovah, and with unrivalled boldness, they wield his lightnings against the transgressor, whilst they unfold the richest mercy to the penitent.

But if another motive is needed, consider that mysterious plan of redemption which is brought to light in the Bible, in the contemplation of which angels are bewildered. Ponder in your minds the infinite dignity of that atonement which has been made in behalf of mankind. Even the heathen acknowledge that without shedding of blood, there is no remission. Therefore it is that so many victims fall, so many altars overflow with blood. But in the Scriptures an atonement is revealed that infinitely transcends the sins of the penitent, superior to the claims of the law, and equal to our wants. The atonement thus becomes the basis of solid happiness to man.

* Page 542.

Lastly, consider that immortality, for the knowledge of which we are indebted to the Bible. Immortality is the glory of our race---and this immortality is surrounded in the scriptures with inconceivable grandeur by that one offering which was made on the cross. They who are destitute of revelation must form but very imperfect notions of a future state. If they conceive of future happiness, it is the happiness of the sensualist, not of the follower of the Saviour. But how charming are the prospects, how brilliant are the hopes which revelation discloses when this mortal being shall end, when the shadows of evening shall gather around us, we look for the beams of morning---for life and immortality are brought to light in the gospel. Death snaps for a moment our earthly ties, but they are to be renewed in distant worlds.

To this enterprise of benevolence, fellow citizens, we invite you. It is not the honour of a party, the glory of a sect which attracts our efforts---it is the glory of God, and the honour of his Son's Kingdom, now when the world is at peace, when the hero has relinquished his sword, when the bow of the Savage lies unstrung at his feet, when the war horse is stripped of his trappings, shall Christians alone sound the trumpet! Shall not Christians be at peace?

We hail the time when the Bible shall be spread through the world, when it shall be the companion of the cottager and the prince; when the deepest vale of ignorance shall be illumined by the knowledge of God, as it shines in the face of Jesus Christ.

[The second article of the Constitution is as follows:]

Every person who shall subscribe and pay *one cent per week*, at stated periods, shall be a member of this association, shall be authorized to attend and vote at its several meetings, and shall be entitled, at the end of the year, to receive one copy of the New Testament. All members of this association who shall pay *two and a half cents per week*, at stated periods, shall at the end of every year be entitled to a *duodecimo* copy of the Bible. Those who shall pay *five cents per week*, at stated periods, shall be entitled to receive at the end of each year, one *octavo* copy of the Bible, and so in proportion for every five cents subscribed, until the same amount to ten dollars. Those who pay TEN dollars at one time, shall be members for life, and shall be entitled to *five octavo* or *ten duodecimo* copies of the Bible; all which Bibles and Testaments shall be neatly bound, and are to be limited expressly to the use of the donors, or contributors, or their respective families; to charitable establishments; or applied to gratuitous distribution.

UKASE.

Addressed to the Legislative Synod at Moscow, by Alexander, Emperor of Russia. *Dated from Moscow, Oct.* 27, 1817.

'During my late travels through the Provinces, I was obliged, to my no small regret, to listen to speeches pronounced by certain

of the Clergy in different parts, which contained unbecoming praises of me. Praises which can only be ascribed unto God.—And as I am convinced in the depth of my heart of the Christian truth, that every blessing floweth unto us through our Lord and Saviour Jesus Christ alone, and that every man, be he whom he may, without Christ, is full only of evil, therefore to ascribe unto me the glory of deeds, in which the hand of God hath been so evidently manifested before the whole world, is to give unto men that glory which belongeth unto Almighty God alone.

'I account it my duty, therefore, to forbid all such unbecoming expressions of praise, and recommend to the Holy Synod to give instructions to all the Diocesan Bishops, that they themselves, and the Clergy under them, may, on similar occasions, in future, refrain from all such expressions of praise, so disagreeable to my ears; and that they may render unto the Lord of Hosts alone, Thanksgivings for the blessings bestowed upon us, and pray for the out-pouring of his grace upon all of us; conforming themselves in this matter to the words of Sacred Writ, which require us to render to the King Eternal, Immortal, Invisible, the only wise God, honour and glory for ever and ever.

'ALEXANDER.'

MORAL IMPROVEMENT.

We have been informed, that a Missionary Meeting, lately held at a certain town in the north of England, such was the attention paid to it by the inhabitants that, at the theatre, where a very popular performer, who had been engaged four nights only, was to have acted, so few persons were present, that the managers did not think it worth their while to light the candles; and that at the ball-room, where an assembly was to have been held, not a single person appeared. [*Lon. Evan. Mag.*

SLAVERY.

The *Havanna Diario* of the 17th of August, contains an official return of the slaves imported into that port from Africa, from the 1st of December, 1816, to the last of July, 1817, amounting in the whole to 11,161!! [*ibid.*

FOR THE CHRISTIAN HERALD.

On Thursday the 5th inst. the Rev. Samuel Kissam was ordained to the work of the Gospel Ministry, and installed Pastor over the United Reformed Dutch Congregations of Bethlehem and Coeymans. On this interesting occasion the church was crowded. The introductory prayer, by the Rev. Dr. Bradford, was highly solemn. An admirable Sermon was preached by the Rev. Mr. De Witt, from 2 Tim. iv. 5. "*Make full proof of thy ministry.*"

The exercises were concluded by an affectionate Address to the people, by the Rev. Mr. Livingston.

THE CHRISTIAN HERALD.

Vol. IV.] Saturday, February 28, 1818. [No. 23.

ELEVENTH REPORT OF THE AFRICAN INSTITUTION.

STATE OF THE SLAVE TRADE.

French West Indies.

The Directors, in their last Annual Report, informed the subscribers, that by an additional article to the Treaty with France, of November 1815, the High Contracting Parties agreed to concert, without loss of time, by their Ministers at London and Paris, the most efficacious measures, for the entire and immediate abolition of the slave trade. In furtherance of this object, the King of France has recently issued an ordinance, by which every vessel, whether French or Foreign, that shall attempt to introduce negroes into any of the French Colonies, shall be confiscated; and the Captain, if a Frenchman, shall be deemed incapable of afterwards holding a command. The whole cargo is in like manner subject to confiscation, although it does not consist of slaves; and the negroes thus imported are directed to be employed on the public works in the Colony. The Directors earnestly hope that this decree may immediately be carried into complete effect.

Their anxiety on this subject has been recently much increased, by their having learnt, from unquestionable authority, that in direct violation of the treaty of November, 1815, negroes have been lately imported into some of the French West-India Islands in considerable numbers; and that several vessels have been fitted out, by French subjects, for the purpose of procuring a further supply of slaves for those islands.

Several instances of this kind are detailed. It is then added:—

A representation on this subject has been made to his Majesty's Ministers; and the Directors trust that measures will be taken to induce the French Government, effectually to prevent, in future, so flagrant a violation of its recent decree against this traffic. Without this, such infractions of a solemn treaty are likely to increase to an unbounded degree.

Portugal.

The Directors have again to regret, that they are unable to state any thing satisfactory to the general meeting, respecting the further restriction of the Slave Trade, carried on by Portuguese subjects. That trade still exists to a very great extent.

Spain.

The subscribers will recollect, that a treatise on the slave trade, as applied to the circumstances of Spain, and her Colonies, written by Mr. Blanco White, was some years ago printed, by order of the Directors. For a long time, great difficulties were opposed

to the circulation of this Essay in Spain, and her dependencies: but an opportunity having recently occurred, of distributing a considerable number of copies, it was thankfully embraced by the Board; and they have reason to believe that the impression produced amongst some of the leading persons in the Government of Spain, by the perusal of the treatise in question, has been highly favourable to the cause of the abolition. A further supply of copies has since been called for, and has been readily furnished to those persons whose weight and influence in the Spanish Councils may, and as the Directors hope, will speedily lead to the total abolition of the Spanish Slave Trade. At present, however, it is not in their power to announce any alteration in the arrangement between this country and Spain, as to the limits within which the latter shall be permitted to carry on that trade; but they hope, and rather expect, that some progress has already been made towards a satisfactory change in this point.

Isle of Bourbon.

The Directors have already communicated to the General Meeting, the information which they have received relative to the Slave Trade, carried on in the French West India Colonies. It appears to be still pursued to a considerable extent, in the remote Island of Bourbon, where more facilities, and fewer obstacles to it exist, than in the Western Seas.

Isle of France.

Nor is this illicit traffic confined to French subjects, in the eastern quarter of the world. The Subscribers were last year informed, that a considerable Slave Trade was carried on to the British Colony of the Isle of France, as well as to the French Colony of Bourbon. The Directors had entertained a hope that this trade, if not entirely eradicated, would ere this, have been very materially checked. In this hope they have been disappointed; and they conceive that a serious inquiry ought to be set on foot, respecting the causes of its having increased, rather than diminished, since that time.

Captain Curran, of his Majesty's ship Tyne, has been very active in repressing this trade, more especially on the coast of Madagascar; the particulars of which are detailed.

In reporting to Governor Farquhar the capture of L'Elenore, belonging to St. Denis in the Island of Bourbon, with 137 slaves on board, bound from Tamatave, in Madagascar, to the Isle of France, Captain Curran writes:

"To us, sir, who have witnessed their crowded state, it is a matter of surprise that such a number could have existed even so long, respiring a most suffocating and impure atmosphere in the hold of a small vessel, in which so many were heaped together. As soon as day light rendered objects discernible, a considerable number of those wretched beings were observed thronged together in acom-

pact mess, upon the centre of the vessel's deck; from the impossibility, I presume, of cramming any more of them below. On their removal to the Tyne, they were many of them, in a state of extreme debility and emaciation; but I trust, under the humane attention of the surgeon of this ship, they will soon recover.

"The trans-shipping this cargo of human wretchedness, I could sir, cordially have wished it had been witnessed by the Philanthropic founders of the Institution in England. for carrying into effect the acts of Abolition; and by those who have conferred so much honour on themselves, and upon the nation, by their perseverance through every obstacle, until they carried that measure: once at least they could not have failed to enjoy the solid reward of their labours."

The Report states that the good dispositions of the Chief of Tamatave, Jean Rene, co-operate in prohibiting the exportation of slaves from Madagascar; and adds the following circumstance:

Just as the Tyne anchored at Tamatave, two of the native Princes, brothers to the King of Ovas, arrived with a commissioner, who had been specially deputed by Governor Farquhar to conduct them to the Isle of France. A number of artifices had been employed to prevent their proceeding thither, and to excite their jealousy and distrust. These, however, were effectually counteracted by the address of Captain Curran, and the firmness of the Princes themselves; and they accordingly took their passage in the Tyne for the Isle of France. They were on board of that vessel when she chased and captured L'Elenore; and it appears that the circumstances of this transaction, and particularly the emaciated condition of the slaves, bearing strong marks of ill treatment, and the care taken of the sick, when removed to the Tyne, had so forcibly arrested the attention of the Princes and their attendants, that Captain Curran regards their presence on this occasion as a favourable coincidence, which he did not fail to improve. They were afterwards safely landed at Port Louis, together with their suite, consisting of more than thirty persons, among whom were some of the confidential servants of the King of Ovas, and were received by Governor Farquhar with marked distinction; and it was understood to be his intention to endeavour by means of this embassy, to prevent, as far as possible, the practice of bringing down slaves from the interior of the Island of Madagascar, for sale to the traders on the coast, and particularly at Tamatave, in the dominions of the King of Ovas.

By the information of the crew of an American schooner, it appeared that there were great numbers of similar vessels at the Havanna, fitting out for the Slave Trade; and that slave vessels were arriving there from the Coast of Guinea, at an average of from four to six per month.

JAVA BENEVOLENT INSTITUTION.

"The Directors, at the last meeting, called the attention of the Subscribers to a Slave Trade, carried on in the Malayan Seas

They regret to find that this trade, which is of considerable magnitude, still exists there. But it will be no small satisfaction to the meeting to learn, that an Institution has been recently established at Batavia, having for its object the prevention of the Slave Trade, and the eventual abolition of Slavery in the Eastern Islands. That Society, which is called "The Java Benevolent Institution," is founded on the plan of the African Institution at home; and the manner in which its humane founders speak of the labours of this Society, affords some compensation for the calumnies of late so plentifully heaped upon it in this country. This intelligence was communicated to the Board by Mr. Raffles, the late enlightened and benevolent Governor of Java, by desire of the Java Committee; who took the same opportunity of addressing a letter to the Secretary, with a printed account of their proceedings, which is inserted in the Appendix, and which the subscribers will find to contain a variety of most interesting information. They cannot fail to be struck in an especial manner, with the dreadful evils which, in the Eastern Seas, as in Africa, have been the fruit of a trade in slaves. These are depicted with great force by the Java Committee; and must add to the conviction, already happily prevalent in this country, of the incurable injustice, and desolating and barbarizing effects of such a traffic.

The Directors think themselves justified in indulging sanguine hopes of the most gratifying results to the Malayan Archipelago, from the labours of this enlightened, active, and philanthropic body.

The Java Institution express their hope of affording, at an early period, some account of their practical labours. In the mean time, they trust that the extent and variety of the information which may be obtained from Mr. Raffles, will be calculated to engage the public feeling in Europe, in behalf of the Eastern Islands. It is to this source, the Committee remark, that the Java Institution must mainly look for the attainment of its views; and they confidently anticipate, from the spirit of recent arrangements, that the cordial and liberal sentiments which actuate the public mind in England and Holland will be as effective in relieving the sufferings of their fellow creatures in that distant quarter, as in the regions of the West.

AMERICAN BOARD OF MISSIONS.

FOREIGN AND DOMESTIC.

Extracts from the Address of the Prudential Committee of the American Board of Commissioners for Foreign Missions.—Jan. 1818. Published in the Panoplist.

Since our operations commenced, about seven years ago, the missionary spirit has been continually spreading and rising. Associations of various names, subsidiary to the Board, have been multiplying, until they now amount to more than three hundred;

not a few churches and congregations in different and distant States, have made liberal contributions; distinguished benefactors have given of their abundance, and throughout the Union many thousands of individuals have opened their hearts and their hands to our consecrated treasury.—The Treasurer received during the last year about thirty thousand dollars.

You will rejoice to learn that the money, almost as fast as received, has been actually applied to the benevolent objects for which it was given. During the twelve months preceding the annual meeting of the Board in September last, about eleven thousand dollars were applied to the support of our missionaries and schools, and to the translation and printing of the Holy Scriptures, at Bombay and Ceylon; about two thousand six hundred, to our Missionary Establishment in the Cherokee nation; and about five thousand, to the founding and various expenses of our Foreign Mission School in Connecticut. Since the meeting, the Treasury has disbursed for the various purposes of the Bombay Mission, about $7,500; for the Ceylon Mission, about $4,000; for the Cherokee Mission, about $3,500; for the Foreign School, about $1,600; for outfits and passages of missionaries, about $3,000;—in all, with various contingencies, more than twenty-two thousand dollars.

At Bombay we have three *missionaries*,—Rev. Messrs. Gordon Hall, Samuel Newell, and Horatio Bardwell, of whom Messrs. Hall and Bardwell are married. They have under their superintendence five *Schools*;—for children of Europeans one, consisting of from forty to fifty pupils;—for Jewish children one, of about the same number;—for children of Hindoos, or native Pagans, three, on the lists of which are the names of several hundred pupils, who have been more or less constant in their attendance.

These devoted and beloved missionaries are every day laboriously employed in preaching the Gospel to the poor heathen around them; in promoting and inspecting the schools; and in translating the Holy Scriptures, and printing them in a language spoken by many millions of heathen people.

In Ceylon we have four *Missionaries*,—Rev. Messrs. Edward Warren and Daniel Poor, with Mr. Poor's wife, at Tillipally; and Rev. Messrs. James Richards and Benjamin C. Meigs, with their wives, at Batticotta, distant from Tillipally seven or eight miles. It is little more than a year since these missionaries arrived at their stations; but they have commenced their operations with most commendable zeal and activity, and with very encouraging auspices and animating prospects. At their latest dates they were earnestly engaged in studying the language of the country,—in preaching by interpreters statedly at several places to very considerable congregations of Pagans,—in establishing and superintending schools,—and in making preparations for printing and dispersing the Scriptures and other books.

About three months ago the Rev. Messrs. Allen Graves and John Nichols, with their wives, and Miss Philomela Thurston, embarked

for India; Mr. Graves, intended for one of the stations in Ceylon, —Mr. Nichols, for the station at Bombay,—and Miss Thurston, betrothed to the Rev. Mr. Newell.

At Chickamaugah, in the Cherokee nation, we have an establishment which was commenced last March; and at which the Rev. Cyrus Kingsbury is the superintending missionary, and Messrs. Moody Hall and Loring S. Williams, with their wives, are assistants. To the establishment belongs a plantation, which had for several years been occupied by a white man, of whom the improvements were purchased; and upon which our missionaries, by their almost incredible exertions, have already erected a commodious dwelling-house, a school-house a mill, and some other buildings. They have also pretty amply stocked the plantation with horses, oxen. cows, sheep, swine, and poultry; and it produced the last season very considerable quantities of grain and various vegetables.

They have under their care twenty to thirty Cherokee and half cast children and youth, male and female, whom they lodge, feed and clothe.—instruct in common English school learning and in the principles of Christianity, and exercise in domestic and agricultural arts and labours. They have also a school on the Sabbath for adults, which is well attended; and Mr. Kingsbury preaches, from week to week, to large and increasing numbers of very attentive hearers. The Lord, in the plenitude of his mercy, is manifestly in that place. The minds of a number of the poor Indians have become deeply impressed with the truths of the Gospel; and three or four are thought to have exhibited substantial evidence of true conversion to Christ. The brethren, in the midst of their incessant labours and hardships, are filled with joy and thankfulness.

At Cornwall, in Connecticut, we have a Seminary, founded the last year, and styled, THE FOREIGN MISSION SCHOOL. It is designed for "the education of heathen youth in such a manner, as that with future professional studies, they may be qualified to become missionaries, school-masters, interpreters, physicians, or surgeons, among the heathen nations, and to communicate such information in agriculture and the arts, as shall tend to promote Christianity and civilization." This infant seminary is placed, in regard particularly to salubrity and Christian favour and influence, in a very eligible situation. It has lands and buildings belonging to it, well adapted to its purposes; and has commenced its operations in a manner to inspire its patrons and friends with animated hope and confidence.

In the school there are pupils from the islands of the Pacific Ocean, from the shores of India, and from the wilderness of America. From the Sandwich islands there are seven, of whom five are already examples of solid and ardent piety,—are burning with desire to impart the knowledge of Christ, whom they have found in this distant land, to their perishing friends and countrymen, and give a fair promise of eminent usefulness as missionaries of the cross. Another is a Prince, heir of the throne of two of the islands, and a youth of uncommon talents and activity.

Is not the Sun of Righteousness manifestly in these establishments, "a Light to lighten the Gentiles, and to be for salvation to the ends of the earth?"—"The isles shall wait for his law;" "Ethiopia shall stretch forth her hands unto him;" "the wilderness and solitary place shall be glad, and the desert shall rejoice and blossom as the rose."

Are these establishments *ours?* Beloved friends, they are *yours*;—they are CHRIST'S. They have been founded with the precious and sacred offerings which you have committed to our trust; and in the disposal of which we acted, under an appalling responsibility, as "your servants for Jesus' sake." Yea, they are *yours*; consecrated, we trust, with many prayers, as well by you as by us, TO CHRIST AND HIS CAUSE; and dependant still, under his providence, upon your charities, for continuance and advancement.

CORRESPONDENCE OF THE (LONDON) MISSIONARY SOCIETY.

OTAHEITE.

Extract of a Letter from the Rev. S. Marsden to the Secretary, dated Paramatta, New South Wales, Jan. 18, 1817.

"I am happy to say that all is well in the South Sea Islands! God hath greatly blessed the word of his grace to the poor heathen; and Satan is fallen like lightning from heaven. The *Active* left them well in October, excepting Mr. Bicknell, who informs me that he is indisposed.

"Mr. and Mrs. Ellis are gone on. The *Active* is getting ready as fast as possible, to take Messrs. Orsmond and Barff: they will write to you. I expect a ship will soon sail for England, and therefore I only mention a few things now, but will then write more fully."

We regret that no official letter has been received from the Missionaries at Otaheite, nor any particulars from other quarters; it is however satisfactory to learn that in October 1816, all was well, and that the work of God was going on prosperously. We may hope soon to receive fuller information.

NEW SOUTH WALES.

Letters from Messrs. Orsmond and Barff, Missionaries to the South Sea Islands, written in January last, have lately been received. They had a favourable passage from Rio de Janeiro, and after a voyage of twelve weeks anchored in Sydney Cove, on the 20th of December, in health and good spirits, and anxious to go forward to the place of their destination.

"We heard," says Mr. Orsmond, "on our arrival, that Mr. Ellis, who had been detained here some months, had sailed about a fortnight before, for Otaheite. The Active is now under repair, and we hope, in about six weeks, to take our leave of New South Wales. I long to be there.

"The accounts that have been received from the Islands since we came to this place, have been truly pleasing.

"Brother Barff is well. His wife expects to be confined before our departure. My dear wife is well; and we all unite in expressing our love to all the Directors, for their affectionate regards; to all the friends of the Society, and to the whole Christian church. Soon, yes, very soon, shall the morning sacrifice of prayer and praise ascend from the shores, whence the smoke from the immolation of human beings once darkened the sky. The wilderness is beginning to bud, soon it will blossom, and delightful will be its fragrance. The North is giving up and the South cannot longer keep back. The deadly foe whom Jesus vanquished has lost his hold; and the spread of knowledge, the triumph of truth, the light of the Gospel, and the arm of Omnipotence, combined to drive him into his gloomy cell. Dearly beloved friends, pray for our prosperity."

Mr. Barff expresses his thankfulness to Captain Raine, for permitting him to instruct the Convicts on board, and the crew.—Many of the prisoners were very attentive, and diligent. Those who could read the scriptures, frequently collected around them others who could not, and read the Bible to them; and there is reason to hope good was done among them. Several men signed a letter expressive of their gratitude for the attention that had been paid to them, and their determination to forsake the Romish communion, which they had professed in Ireland.

Mr. Barff was kindly entertained for some days by Mr. Hassel. He appears to be diligent in his application to the learned languages, in hope of being able hereafter to translate the scriptures, &c.

He regrets being obliged to stay some time at Paramatta on a domestic account, but hopes they will be ready to sail by the time that the repairs of the ship are finished.

[Messrs. Darling, Platt, Williams, and Brownlee, could not have reached New South Wales at the date of the above letter.]

CHINSURAH.

A letter from Mr. May, dated March 28, 1817, expresses the great satisfaction he feels on the arrival of Mr. Pearson, to assist him in the management of the numerous schools confided to his care by government. The number of children on the books was 2060. He complains of the negligence of some of the native teachers, but looks forward to an improvement. He expects great relief under his pressing labours from Mr. Pearson, when he shall have learned the language of the natives, to which he is studiously attentive. Mr. Harle also (whom we mentioned some time ago) is studying the language, and assists Mr. May.

The Sunday School, commenced in October, was going on, and Mr. Pearson takes an active part in it.

Mr. May has a school for teachers, in which there are 14 young natives. Many applications are made, requesting that new schools

may be opened. The schools are chiefly on the banks of the river; and Mr. May, in visiting them, is sometimes obliged to sleep a night or two in the boat. He mentions that Mr. Townley and Mr. Keith preach in a place called Dum-Dum, and that Mr. Lawson and Mr. Yates (Baptist Missionaries) take their turns in preaching there once a month. He thinks that the residence of our brethren at Calcutta will prove a great blessing to the country.

Mr. Pearson, in a letter dated Chinsurah, March 18, 1817, relates with great delight his kind reception at Calcutta by the Missionary brethren; and the pleasant voyage he enjoyed from England to Madras, where he and Mr. Medhurst arrived Feb. 12. He says, 'True, it was long, five months and nine days, but it did not appear so to us. Being at sea, even in fine weather, must prove irksome to those who are unemployed; but our hands were always engaged. We studied from morning to night, except two hours in the day, in which, alternately, we taught such as were willing to read and write.' One man, who at first knew little more than the printed alphabet, so improved, that previously to their leaving the ship, he presented for revision a large sheet, neatly written, extracted from St. John's gospel.

Mr. P. speaks highly of his companion, Mr. Medhurst, and of the pleasure they enjoyed in each other's society; and of the comfort they derived from having an excellent captain (Weatherhead.)

On the 20th of February they proceeded to Calcutta, where they arrived March 6. At Mr. Townley's they found Mr. and Mrs. May, who had come from Chinsurah to meet them, and whom they accompanied to that place. After mentioning the excellent health with which God has favoured him, and his engagement at Chinsurah, he says:

'From these things, Sirs, you will perceive the state of my mind, I am at home, and I am happy. God, I trust, is with me, and it is enough. My views are what they were in England, only I trust still more determined; for a Christian, whether he be a Missionary or not, cannot stand still. Sensible, in part, of my own weakness and emptiness, I would desire, both for inward sufficiency and outward prosperity, to rest solely on the providence and grace of God. O! that it may please him, while pouring upon you his choicest blessings, to remember me, enabling me to possess energy, dignity, and decision of character, and to continue ever

Your faithful servant in Christ,

J. D. Pearson.'

SURAT.

Messrs. Gordon and Hall, the American Missionaries at Bombay, are going on well: they are now enabled to preach, or rather to converse with the natives, and explain the scriptures to them. They have now four schools, three of which are exclusively for heathen boys, except that in one of them there are about 20 Jew-

ish boys. They hav printed a small tract for the children. They hope soon to have the gospel of St. Matthew printed, and used as a school-book, to which no objection seems to be there made. 'And,' say they, 'as the children are daily reading the pure word of God, there is great reason to hope that such impressions will be made on their minds as will prepare them to receive the truth as it is in Jesus. We see nothing to prevent carrying the plan of schooling to a great extent; and surely it is an object worthy of the zealous patronage of Missionary Societies.' Their hands have been strengthened by the arrival of another Missionary, Mr. Bardwell, who is also a printer.

Jews.—In a tract lately published at Paris by M. Ball, the following is given as a fair calculation of the number of Jews in the different quarters of the globe:

In all parts of Poland, before the partition of 1772	1,000,000
In Russia, including Moldavia and Wallachia	200,000
In all the states in which the German language is spoken	500,000
Holland and the Netherlands	90,000
Sweden and Denmark	5,000
France	50,000
In England (of which London contains 12,000)	60,000
In the states in which Italian is spoken	200,000
Spain and Portugal	10,000
United States	3,000
In the Mahommedan states of Asia, Europe, and Africa	4,000,000
In Persia and the rest of Asia, including China and India	500,000
Total	6,598,000

This calculation is probably, in a great measure conjectural; we conceive the number is much overstated; and would refer the reader to "Bellamy's History of all Religions." *Ev. Mag.*

ISLE OF SHEPPEY.

At the Anniversary Meeting of the Isle of Sheppey Auxiliary Bible Society, held at Sheerness, on Tuesday the 4th of November, the effects of Scriptural instruction were strikingly exemplified in the statements given by the Chaplains of the two Convict Ships at that port, of the conduct of the large bodies of Convicts respectively under their charge. The Rev. Mr. Edwards of the Bellerophon, having mentioned the attention of the prisoners in that ship to the reading and learning by rote large portions of holy writ, asserted it as his opinion, that in any like number of labouring men not less swearing and profane language was to be found; and that on the preceding Saturday, a remarkable instance of honesty and integrity had occurred; a Convict, when at work on shore, had found *twelve shillings*, with which he immediately went to the officer, requesting him to adopt means to find the owner;

this be accordingly did, and it proved to be a labouring youth, whose whole week's wages did not amount to that sum.

The Rev. Mr. Price, of the Retribution, also gave a very gratifying account of the beneficial effects that have resulted from the measures adopted by government, (we believe upon his recommendation) for dividing the Convicts into classes, and of their attention to religious instruction. A considerable number had, unknown to him, commenced a prayer-meeting among themselves: and one of them had that day requested him to present to the Bible Society the following lines, which were highly gratifying to the numerous and respectable body of persons assembled on the occasion of its anniversary, and will, we doubt not, prove equally so to our readers.

To the British and Foreign Bible Society, by a Convict on board the Retribution Hulk, Sheerness.

When without form the world was wrapp'd in sleep,
Chaotic darkness moved upon the deep,
God spake the word from his eternal throne—
"Let there be light"—and light that instant shone.

So man by nature, bound in chains of sin,
Feels not his state, though dark and dead within,
Until the gospel breaks the gloom of night,
And in his heart creates celestial light.

Long has the world in mournful ign'rance stood,
And raging tyrants dyed their hands in blood:
But mark the change—where Satan reign'd before,
And idol temples flow'd with human gore,
God's blessed word reveals the glorious plan,
And brings salvation down to sinful man;
Untutor'd Indians feel the sparkling ray,
And midnight darkness kindles into day.

When torn from friends—imprison'd on the deep,
The wretched Convict bends his head to weep;
When burning tears in plenteous streams are shed,
And black despair sits brooding round his bed,
Where can he turn—to whom for comfort go—
But to that Word, which comfort can bestow?
Though we are outcasts, fast in mis'ry bound,
We gladly hear the gospel's joyful sound;
Not only hear, but feel its pow'rful sway,
And humbly bend our sinful knees to pray.
The word of God has pierc'd our darkness through,
And said, though fainting, "Ye shall still pursue."
Kind, *Benefactors!* much to you we owe
For that dear *book* from whence our blessings flow.
Still spread the word, success shall crown the deed,
And Jesus' foes shall at his footstool bleed;
His kingdom spread with joy from shore to shore,
And "he that stole, shall learn to steal no more."

REVIVALS OF RELIGION.

"Abbeville, (S. C.) November 1, 1817.

"DEAR FRIEND,—Since I last wrote to you, there have been three religious Tract Societies organized in Abbeville District. There is a considerable revival of religion in almost all the churches of our denomination in Pendleton District. About sixty have been added to our church. We hope it is the beginning of better times: for the present aspect of religious society generally in these southern states is by no means flattering. The high price of cotton since the peace seems to engross almost every one's attention. The world is the great object of pursuit, and few are making the important inquiry, *What must we do to be saved?*

Your's affectionately, WM. H. BARR."

Extract of a Letter from a Lady in Baltimore, to her Friend in Philadelphia, dated Feburary 7, 1818.

I SIT down this morning to relate to you the goodness and mercy of God, to the inhabitants of our highly favoured city. In this gracious day, he is pouring out his Spirit in copious showers. He, in the plenitude of his mercy, is displaying his glory all around us, by bringing sinners in scores and hundreds to a knowledge of himself by a remission of their sins through the precious blood of Jesus. This new year has been a year of all years to us; by aged Christians it hath been observed, that such displays of divine glory they never before witnessed. God, in his infinite mercy, in the commencement of this revival, was pleased to pour out the effusions of his Spirit upon a place called Fell's Point, a little distant from the city. It was a Sodom of wickedness, yea, long since, has it been a proverb among the people; but the Lord can work and none can hinder. He can convert the wilderness into an Eden, and the desert into the garden of the Lord. The gracious flame is now spreading all around us, and many, very many, have been added to the Church, and I trust of such as shall be eternally saved. Parents and children, brothers and sisters, the rich and the poor, have been the subjects of this gracious work. Among the happy number, our Governor's daughter is included. This work has been principally among the Methodists. Several Sabbaths ago they mentioned from the pulpit, that since the commencement of this year, upwards of five hundred had publicly joined themselves to the Lord in this city, and since that period there has been a very large increase. O could you have been with us, in some of these gracious seasons, and witnessed for yourself the displays of divine glory, surely your soul would have magnified the Lord and your spirit rejoiced in God your Saviour. Every evening we have meeting, and each returning Friday is kept by many, sacredly devoted to God by fasting and prayer.

Rel. Remem.

It will be gratifying to the friends of Zion to learn that the Lord is graciously pouring out his Spirit in the towns of *Chichester*, and

Epsom, in N. H.—Increased attention to the word is paid by those who have is yet lived without Christ in the world; and a joyful hope is entertained that the present will be a season of refreshing from on high, to many souls. [*Essex Patriot.*

Extract of a Letter to the Editor of the Boston Recorder, dated Bridgeport, Con. Jan. 19, 1818.

"In Trumbull, five miles from this, is a very general revival. Since the installation of Mr. Taylor, in Sept. the work has been gradually progressing, and attention is still increasing. The conferences are very fully attended—and such a revival as the present has not taken place in that town within the memory of the oldest person living. I am not able to state the number of converts, or the number of those under religious impressions at present."

Extract of a Letter to the same dated Long-Island, N. Y. *January* 24, 1818.

"At Patchague a general seriousness has prevailed during the winter. More than an hundred persons have obtained a hope of their saving interest in Christ. The revival has extended to Middletown, and some other adjacent congregations. Appearances are animating at Southampton, and several instances of hopeful conversion have taken place."

WORTHY OF IMITATION.

Extract of a Letter to the Editor, dated Albemarle County, Virginia, January 17, 1818.

This year has commenced with an occurrence which forms a new epoch in the history of the little church in this place, (the Cove.)

Excited by the many examples held up to view in New-England, on the first Monday in this month twenty Females met together, formed themselves into a Society on the following plan, and for the following purposes: They agree to meet together the first Monday every month, for the purpose of uniting in social prayer and praise, and for religious conference; and at each monthly meeting to contribute as each one may feel able and willing, something to aid in promoting the Christian religion.

The Society already comprises every age and class of females among us; from the richest to the poorest; from the grey headed matron, down to the child of seven years of age, (for there is one of that tender age, who has professed a joyful hope in Christ for more than 12 months.) In this association of females, all distinction of age, and worldly circumstances are lost sight of, in the contemplation of Him, in whose name they meet.

Several of these associating females are the subjects of a work of Grace, which has been slowly but gradually progressing here for the last eighteen months. It is believed that about twenty in

that time have been "drawn by the cords of Love," or driven by the "Terror of the Lord," to take refuge in a crucified Saviour.

The subject of this little work are of all ages, from nearly sixty down to six years. [*W. Recorder.*

HEATHEN YOUTH.

To the Societies in New-York and Wilmington, Del. which we have before noticed, formed on the plan and for the purpose suggested No. 15 of the present series of the Remembrancer, we have now the pleasure of adding that of "*The first Female Society of Philadelphia, for the Education of Heathen Youth.*" This Society was instituted on the 7th inst. in the Female Sabbath School, connected with the Second Presbyterian Church in our city. The following extract of the minutes of the meeting expresses the design of this interesting Association.—"The members of this Society having paid in their contributions to the amount of *Thirty Dollars*, it was immediately paid over to ROBERT RALSTON, esq. (who was present) for the purpose of being forwarded to the Rev. Mr. MAY in India, for the education of one Heathen youth, whose adopted name, it is requested, may be JACOB J JANEWAY, in token of our affectionate regard and christian duty towards our beloved pastor." [*Rel. Remem.*

A Society for educating poor young men of piety and talents, for the Gospel Ministry, was organized on the 31st of December, in *Whitesboro'*, Oneida county, N. Y.—A sermon was preached on the occasion, and 6 or 700 dollars subscribed on the spot. Jonas Platt, one of the Judges of the Supreme Court, was chosen President.

ANECDOTE.

Mr. Armstrong, a missionary in the West-Indies, gives a pleasing account of an aged negro woman:

"We have one worthy old black woman, in whom you would soon recognize the influence of the grace of God. She is, perhaps, upwards of 80 years of age: remembers hearing Mr. Whitfield preach in America; and is a most excellent Christian. At her own request, Mrs. Armstrong has taught her to read, and she can make out a few chapters in the New Testament. Her Bible is her treasure; and you cannot delight the poor old woman more than to sit down and read, and explain a chapter to her. O that there were many such! May the day of God's power be at hand!

Reformation.—At a meeting of the Grocers in Buffalo, they agreed to do no business on Sunday; to favour no intemperate persons by harbouring or selling to them sufficient for intoxication; to allow no Indians to get drunk at their stores, and to have no gambling, quarrelling or fighting in their stores.

FOR THE CHRISTIAN HERALD.

State of Religion in the District of Columbia.

At Georgetown and Alexandria, in the District of Columbia, religion is much respected, and is making increased progress. In the former place there is a flourishing Sunday School, in which nearly 300 persons are taught to read the Scriptures: here also an important Bible Association, calculated to supply the poor with the Scriptures on easy terms, has recently been established; and others, on similar principles, will probably soon be formed in Alexandria and Washington—all auxiliary to the Bible Society for the District of Columbia. In these several cities the Gospel is faithfully preached. Between the different denominations of Christians there is great harmony and much mutual charity. This spirit will be more fostered by the Bible Associations already formed, or in contemplation; and it is hoped that it will lead to results of much importance, especially among the middle and poorer classes of society. The present chief magistrate of the United States appears to be decidedly friendly to religion, and recommends it by his approbation and example. Much to his honour, he avows and cherishes just sentiments on this subject that will have an extensive influence. He seems fully to appreciate the importance of Christianity to the national welfare and happiness; and, as far as circumstances admit in this respect, he follows the footsteps of the immortal hero of the American revolution. The gradual effect of peace, the circulation of the Scriptures, the promotion of schools and charitable establishments will, it is hoped, give such a tone to public opinion and feeling at the seat of the national government, that their influence will be sensibly felt in all its departments, and make Washington the seat of pure manners and correct principles, as well as of true liberty and political science.

BALTIMORE SABBATH SCHOOL UNION.

A "Union Board of Delegates from the Male Sabbath Schools of Baltimore" was formed Dec. 15th, 1817, for the purpose of promoting more extensively and more efficiently the objects of those beneficent institutions. Nine Male Sabbath Schools are now in successful operation in Baltimore, profitably educating, and in part supplying with clothes, eleven hundred and thirty-eight boys; and for the arduous service of teaching them, they are indebted to the voluntary and gratuitous services of young men of respectable standing and pious dispositions.

It appears by the Report of the "Auxiliary New-York Bible and Common Prayer Book Society," read by the Managers on the 26th ult. that they have during the preceding year gratuitously distributed 625 Bibles, and issued from their depository 3239 of the Common Prayer Books. The receipts amounted to $3,497 : 76, and their disbursements to $3,346 : 56.

A DREAM.

By one of the Missionaries lately gone to Burmah.

When sleep on mortals binds her rosy chain,
And airy phantoms lead their mazy train,
A heavenly Spirit through the darkness broke,
Full on me gaz'd, and thus divinely spoke:

"From the deep shades which cover Burmah's sky,
A glorious morning soon shall greet the eye;
Its holy beams, descending from above,
Shall introduce the reign of light and love.

See'st thou yon ray * that strikes across the gloom?
'Tis but the presage of th' eternal noon:
A sure and happy pledge that truth divine
On that benighted land ere long will shine.

Heaven has decreed that Gaudma soon shall fall,
And Burmans crown the Saviour, Lord of all.
His name they shall extol, his mercy bless,
And his high claims to sov'reignty confess.

Go then, ye Heralds of salvation, go
Where Irrawaddy's waters gently flow;
Around their shores proclaim that wondrous grace
Display'd in dying for your guilty race.

Your gain is sure. For in that awful day,
When rocks, and hills, and mountains flee away,
Jesus shall smile, and on your heads will place
Bright crowns compos'd of pagans sav'd by grace."

Thus spake th' angelic Messenger, and fled,
Leaving behind the silence of the dead;
I wak'd from sleep, believ'd the heavenly word,
And trusted the fulfilment to the Lord.

Sweet dream, said I, you'll vanish ere 'tis morn;
But the Eternal by himself hath sworn,
"My Royal Son shall reign from shore to shore,
Till stars shall fall, and time shall be no more.

Upon his throne for ever shall he sit,
And heathens kneel and worship at his feet:
While every tongue, through the whole earth shall sing,
The deathless fame of Zion's mighty King."

[*Amer. Bap. Mag.*

* Judson's Tract.

VOL. IV.] *Saturday, March 7, 1818.* [No. 24.

We are indebted to a friend at Natchez for the following account of a Religious Convention, as interesting as it is novel. It savours much of that enlarged and catholic spirit of the religion of Jesus, which appears to be increasing throughout the Christian world, and is daily exhibiting itself under various forms of united exertion for the advancement of the common cause, as well as by mutual expressions of brotherly love, and by intercommunion and fellowship among ministers and brethren of various denominations, partakers of the "like precious faith" of the Gospel of our common Saviour. While we admit the propriety and the importance of 'earnestly contending for the faith once delivered to the saints,' and acknowledge that every section of the Christian church possesses the right, and without inconsistence cannot relinquish the practice, of maintaining, on all proper occasions, those distinctive principles and views in doctrine, and that order of God's house, which each may consider most scriptural, still we cannot but rejoice to see various denominations stepping out of their respective enclosures, to meet each other on the great highway of Christianity, for the purpose of proming those important objects, in which they have a common interest. Such union of counsel and of exertion, seems to bring us nearer to the predicted era of concord and brotherly love, when the watchmen on the walls of Zion shall see eye to eye, when there shall be one Lord and his name one throughout the earth.

RELIGIOUS CONVENTION OF CHRISTIAN DENOMINATIONS.

At a meeting of Ministers of the Gospel and Christian brethren of different denominations, convened on the 18th of December, 1817, at Clear Creek Church, near Washington, in the state of Mississippi, pursuant to information publicly given, for the purpose of mutually reciprocating the expressions of Christian friendship, and endeavouring *unitedly* to promote the common interests of the Redeemer's Kingdom; the following Ministers were present:

Rev. David Cooper, Rev. William Montgomery, Rev. James A. Ranaldson, Rev. Daniel Smith, Rev. Laurence Scarborough, Rev. John M. Menefee, Rev. Benjamin Davis, and Rev. Elias Cornelius, *Missionary*, Rev. William M'Mahon.

The Rev. David Cooper was chosen Moderator, and Rev. Elias Cornelius, Secretary.

The Meeting having been opened with divine worship, it was moved and seconded, that all officers of any Christian Church who might be present, be considered as forming a part of this Religious Convention: when it appeared that the following officers of churches were present—

Messrs. John Henderson, Abraham Galtney, Joel Pate, Wm Foster, Wm. Snodgrass.

At request, the Rev. Mr. Montgomery rose to explain the objects of the meeting as originally contemplated by the Rev. Joseph

Bullen and other ministers of the gospel at whose request the appointment had been made. These objects it appeared were in a high degree benevolent, and such as every real friend of Christ, of whatever name, could not but regard with equal concern. It was conceived that in all countries, and particularly in this, where the harvest is *great* and the labourers *few*, there should be as strong a bond of union among the different denominations of Christians as possible. As the grand object is *one*, so their efforts to obtain it should not be weakened by unnecessary divisions. It had long been a desideratum among the good, that practical demonstration should be given to the unbelieving and the ungodly, that however much the followers of Christ might differ upon subjects of smaller moment, they have in fact, *a common interest*—*a common cause*—the cause of virtue and of God. With the view of unitedly and effectually promoting this cause the present meeting had been called; and it was hoped by the help of God it would soon appear that it had not been called in vain.

These sentiments were followed by the most cordial and animated expressions of mutual approbation by the brethren present, who all seemed to partake of the same spirit of love, and to be governed by the same purpose of united efforts for the promotion of true piety and Christian morality.

The Rev. Mr. Bullen having arrived, united in expressing his congratulations on the occasion of the meeting, and explained still further the subjects originally contemplated for discussion, particularly the expediency of an annual meeting of the different denominations of Christians in this country for the purpose of increasing and perpetuating those happy results, which he believed could not fail to be produced by such an extensive concentration of Christian influence and Christian action.

With the design of carrying into execution the important objects of the meeting, it was moved and seconded, that a committee of four persons be appointed, to draw up a number of resolutions expressive of the views and feelings of this meeting, with an address to the disciples of Christ of every denomination; and that they report tomorrow morning at 11 o'clock.

Messrs. Montgomery, Ranaldson, Smith, and Cornelius, were appointed the committee.

Moved and seconded, that divine worship be opened in this place and a sermon delivered to-morrow at 12 o'clock.

After prayer adjourned.

FRIDAY, Dec. 19th.

Met according to adjournment.—Opend the meeting with divine worship.

The committee appointed to prepare a number of resolutions expressive of the views and feelings of this meeting, with an address to Christian professors of every name, reported the following, which were unanimously approved and adopted.

After hearing the report of the committee, public worship was

opened and a sermon delivered by Rev. Elias Cornelius, from Joel III, first clause of the 13th verse.

After divine worship the business of the meeting was again resumed—The expediency of an annual meeting similar to the present, was discussed: whereupon it was resolved, unanimously, that a meeting be holden the third Thursday in November 1818, at Washington, to be entitled "*The Religious Convention of Christian Denominations;*" to be composed of ministers of the gospel in good standing, and *officers* or other official representatives of any Christian church.

Rev. Daniel Smith, Rev. John M. Menefee, and Mr. Wm. Snodgrass, were appointed a committee to superintend the printing and distribution of five hundred copies of the minutes, resolutions, and address of this meeting.

Concluded with prayer. D. COOPER.

RESOLUTIONS.

1. *Resolved unanimously*, That a spirit of Christian affection and unanimity be recommended and encouraged among all Christian denominations.

2. *Resolved*, That it be recommended to Christians of different denominations, to observe the first Monday in every month as a season of united prayer, social or private, for the revival of religion in our land, for the success of the gospel among the heathen, and for the establishment of the Redeemer's Kingdom among all nations.

3. *Resolved*, That the necessity of vital godliness, and of personal and family religion, be generally inculcated and strongly enforced.

4. *Resolved*, That special care and attention should be paid to the promotion of the religious education of the rising generation; and that the utmost vigilance be recommended to prevent the diffusion of infidel principles in the instruction of youth.

5. *Resolved*, That united and vigorous exertions be recommended for the melioration of the morals of society; especially as relates to *intemperance, gambling, profanity, and the abuse of the Sabbath day.*

6. *Resolved*, That general exertions be encouraged for the promotion of Bible Societies, and the distribution of the sacred scriptures.

ADDRESS,

To all who love the Lord Jesus in sincerity and truth.

DEARLY BELOVED BRETHREN,

We are assembled at the present time, as the disciples of one Divine Master. We have laid aside (for the moment, and we trust for ever) all narrow sectarian views and feelings. Our prayers and praises have ascended together to the throne of God. Our hearts

have glowed with fervent affection for each other, for our Christian brethren of whatever name, and for our common Lord. Our counsels have been combined for the promotion of the Redeemer's kingdom. And hitherto we have been of one heart and soul. Blessed be the Lord for what our eyes this day witness, and what our hearts this day feel.

And now, dear brethren in Christ, we wish to make you all partakers of our joys, of our counsels, and of our exertions. Therefore we have presented you with the foregoing resolutions. And if we mistake not, every heart, warm with the love of Jesus and with zeal for his cause, will give to each of them its explicit and cordial *Amen*. And we might perhaps with propriety content ourselves with simply saying, Ponder these resolves in the fear of God; drink in their spirit, so far as it is the spirit of Christ; and let the fruits of that spirit appear in your lives. But, brethren, our feelings will not stop here. We should struggle in vain to repress them. Permit us then to pour into your sympathetic bosoms our whole heart and soul.

Too long have the professed disciples of Jesus of different denominations, stood at an awful distance from each other. Cruel jealousies and suspicions have rankled in too many of their bosoms. Bickerings and strifes have marred too much of their social intercourse. And even the sacred desk (tears and blushes should cover our faces at the confession) even the sacred desk has sounded forth the voice of unchristian recrimination and rebuke. These things ought not so to be. "Behold how good and how pleasant it is for brethren to dwell together in unity." Think of the opprobrium infidels have cast upon the gospel, on account of the shameful contentions of its professors. Remember the declaration of Him we all so dearly love—"Hereby shall all men know that ye are my disciples, if ye have love one to another." Call to mind the testimony obtained by the primitive disciples even from envious heathen, "Behold how these christians love one another."—Listen to still stronger and more endearing motives. Are we not all children of the same heavenly Father, begotten by the same Divine Spirit; thus made partakers of the same holy nature, and by faith united to the same glorious Redeemer. One spirit animates our bosoms, one exalted hope elevates our affections, and one common cause demands our united exertions. Love to the brethren, therefore, if we are Christians, is at once the inherent temper and natural breathing of our hearts, and is the only effectual bond of union.

Disciples of Jesus, we call upon you in the spirit of holy affection, to rally round the standard of the cross. Different denominations of Christians are but different phalanxes of the army of Jehovah of hosts. We call upon you therefore not only to desist from unnatural and doubly destructive warfare among yourselves, but also with holy and united violence to assail the empire of darkness, and with fervent effectual prayer to take the kingdom of heaven by force. United exertion is efficacious exertion. The

faithful and true witness has said, "Where two or three of you shall *agree* as touching any thing that ye shall ask, *it shall be done* unto you." Under the sanction of this high authority we recommend a general attendance on *the Monthly Concert of Prayer*, established and observed in every quarter of the globe. On the first Monday of every month, as the orb of day rolls round the world, he sees the men of God in Asia and their heathen converts sending up the voice of supplication to the throne of heaven, in behalf of a fallen world. Passing towards the west, he witnesses the once degraded Hottentot, in the deserts of Africa lifting up his voice and heart to heaven. Then he beholds a volume of incense and the voice of thousands ascending from christianized Europe. Lastly, he hears the fervent prayers of our Atlantic Brethren of every name. And as he descends beyond the western wilderness, he calls on us to add our *Amen*, however feeble, to this grand Concert of Prayer.

And our prayers, brethren, must be accompanied by our *exertions*. Worldliness and vice prevail in our land to a fearful extent. *The god of this world* leads thousands captive.—*Intemperance* first brutalizes, and then destroys its innumerable victims.—*The gambler's nefarious arts* hurry thousands into the depths of poverty and the bottomless abysses of vice.—*Profanity* wages war upon the attributes and glory of Jehovah, and draws down the judgments of God upon the land. While the sabbath of the Lord, dear to every pious heart, is wantonly and impiously profaned. Who then is on the Lord's side? Let him gird his sword upon his thigh, and stand forth against these sons of Belial. Let us be united, energetic, and persevering, and the victory shall be ours. The war we wage is a war of extermination. Let us therefore never return the sword to its scabbard until these heaven-daring vices are driven from this land, to their native abode in the infernal pit.

Our grand weapon, both of offence and defence, in these "wars of the Lord," is the volume of Divine truth. The sword of the Spirit is the word of God. Permit us then, Christian brethren, to urge upon your attention the distribution of the sacred scriptures. Is there one family in this Christian land (*and there are thousands*) destitute of a Bible? O tell it not in Gath! There are institutions for the supply of the destitute; but they languish for want of patronage and support. There are Bibles in our depositories; but they remain there from year to year for want of some one to convey them to the houses of the poor. And hence it is that our eyes are pained with the sight of whole families, ignorant almost as the heathen of the great salvation of the gospel.

Beloved brethren, we address you only on one topic more—a topic of the tenderest interest and of vital importance: *'Tis the religious education of children.* Our youth are the rising hope of our churches and of our country. Shall we urge you to read the word of God to your children, and pray with and for them? You do this already, or you have no valid claim to the Christian cha-

racter. More must be done. The sacred principles of the gospel must be assiduously instilled into their minds, both by precept and example. They must be prudently restrained from frequenting the haunts of frivolous amusement and dissipation. They must be led to the house of God, and taught to reverence the worship and ordinances of the Most High, and above all you must beware how you intrust their education to men of vicious habits and of infidel principles. Under so baleful an influence, the fairest flowers of virtue will wither, droop, and die.

Above all, see that the flame of holy affection and heavenly devotion is kept always burning pure and bright in your own bosoms. Let the same mind be in you which was in Christ Jesus. And by the meekness of wisdom, the patience of hope, and the labour of love, you shall yet obtain a glorious victory over your own remaining corruptions, over the rulers of the darkness of this world, and over the consciences and hearts of thousands of your fellow-men. By these means you shall send up a rich revenue of glory to the throne of God and of the Lamb.

Brethren, our minds and hearts are full; so that we know not where to stop. But we say all in one word—the word of the Apostle: "If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye our joy, that ye be like minded, having the same love, being of one accord, of one mind."

DOMESTIC MISSIONS.

Nineteenth Annual Narrative of Missionary service directed by the Trustees of the Missionary Society of Connecticut, principally in the year 1817.

[Concluded from page 348.]

On the 24th of September the Rev. Joseph Treat was installed in a pastoral charge at Sharon. He had extended his travels and labours, the preceding year, into Indiana. His primary intention had been to continue in that rising state. Imperious circumstances, however, induced him to abandon such an intention. He returned, partly through Kentucky, and through the southern divisions of Ohio. Near the middle of December he was again on the Connecticut Reserve. The regions which he traversed were missionary ground throughout. He laboured the whole way, as health permitted and opportunities presented. In twenty-five counties of Ohio, which he visited, there were less than forty presbyterian ministers. He found many congregations of people who anxiously wished for the privilege of stated pastors, and who were able and willing to provide for their support, a part of the time. In fifty-seven weeks, (the term of service embraced in this statement) he delivered two hundred and ninety sermons.

At Granville, in the more central parts of Ohio, the Rev. Timothy Harris had a pastoral charge. Only a very small part of

his time could be devoted to missionary employment. The country around was exceedingly destitute. He laboured nine weeks and delivered thirty-six sermons. The people generally were regardless of their obligations to remember and keep holy the Sabbath day. A respect for religious institutions, and a desire to enjoy them statedly, seemed, nevertheless, to increase in proportion to the preaching which could be afforded them. A blessing had evidently attended the few missionary labours performed in those settlements.

In Gallipolis, on the southern border of the state, the Rev. William R. Gould had a pastoral charge. He laboured seventeen weeks, a few of which were spent in Virginia. The settlements were most of them lamentably destitute of religious instruction. He observed serious attention in only a small number of instances. By the people at large little was known, and little was done, on the subject of religion.

Indiana.—Sixty-five weeks were spent, and two hundred and sixty-one sermons delivered by the Rev. Nathan B. Derrow. He had no pastoral charge. His excursions and labours were repeatedly extended into the adjoining Territory of Illinois. Additions to the population were continual and great, though the country was yet thinly settled. Illiterate and enthusiastic preachers were numerous. He was much affected and distressed by observing the extreme ignorance that prevailed—particularly among the first settlers and their children. In every direction, many whole families were to be found without a book of any sort. As might be expected, such were unable to read. Books would, of course, be nearly useless to them until they could be induced to emerge from that benighted condition. Many belonged to the hunting class, and consequently combined extreme indigence with extreme ignorance. Instances frequently occurred, in which those to whom he presented Tracts, desired him to read them, declaring that they could not read them for themselves. In a state of intelligence so low and humiliating, they were prepared to become an easy prey to the assiduity and address of false teachers. But the prospect of improvement was fair and cheering. As the state was passing into the regularity and stability of an independent government, the people of this rougher class were moving off, and the country was receiving accessions of respectable citizens. The inhabitants were growing more sensible of their wants, more attentive to preaching, and more earnest in their solicitations for missionary aid.—The Legislature had greatly honoured itself by enacting laws for the suppression of immorality, and for the encouragement of literature. With the most pleasing emotions he anticipated the period, in which that division of our country would become a delightful portion of Christendom. By his exertions four Bible Societies were formed; three in the state, and one in the territory.

Kentucky.—In the labours of thirty-five weeks, the Rev. Herman Halsey delivered one hundred and twenty-three sermons.

By bodily indisposition he was then constrained, though reluctantly, to relinquish the service. In two counties the people were (a large proportion of them) Roman Catholics. They were consequently, with the exception of a small number, unwilling to hear protestant preaching. They were sufficiently provided with priests of their own order, and, in most of their settlements, with places for worship. Presbyterian churches were few and small. Many of them had not preaching oftener than two or three times in a year. Where he laboured, congregations on the Sabbath were usually large, and the demeanor of the people who attended commendable. The thinness of the population, in general, placed the people so far apart, that on other days, great numbers could not be collected. Some were found who prized the preaching of the gospel as one of the most precious privileges, and mourned as they beheld the desolations of Zion. Sectarian prejudices had been deep rooted and strong, though it was understood that, in many respectable places, their violence had begun to abate. A thin population, a mixture of discordant denominations, and only a very small number of truly pious persons, were discouraging circumstances. Notwithstanding such difficulties, however, the prospects of that distant region were, on the whole, brightening. Bible and Tract Societies were forming with a probability of doing much good. By a considerable and worthy class of the people, Missionaries were most cordially and hospitably received. It was his pleasure, and he felt it his duty to testify, that the blessings of many rested on that Society whose benevolence had sent them the preaching of Divine truth.

The Rev. Stephen Mason laboured in twenty-two counties of that state, and delivered one hundred and sixty-eight sermons. It was the custom of the people not to expect but one sermon in a day. Religious exercises began at noon. A few instances appeared of serious impression and of hopeful conversion, but no great revivals were experienced within his observation. The fashion of infidelity was fast declining. The population, though in many parts thin and scattered, was continually increasing. Concerning the state of society, the kind reception of Missionaries, the urgent necessity of many more labourers in that vast field, and the prospects of the happiest results, his accounts were in perfect agreement with those of Mr. Halsey. Neither of these Missionaries had a pastoral charge.

Missouri.—This Territory has opened a boundless field. The Rev. Timothy Flint, laboured in it the past year. He had no pastoral charge. His services extended from the Forks to settlements more than one hundred miles up the river Missouri. To him it appeared as if no missionary station in the United States could be more interesting. The soil and climate were inviting. Beyond example the inhabitants were multiplying by arrivals from almost every section of the Union. At no very distant period it would, in human view, be central to the civilized population of North America. The effects of civilization and Christianity there

must, of course, be great and happy. It was obviously of immense importance, that a region, which, by its situation, would sooner or later have a commanding influence over a vast portion of the continent, be furnished with means of mingling the most correct religious institutions with its earliest habits. A prevailing desire was manifested in a number of places for the Bible and preaching. There, as in other quarters, the new settlers were unable to furnish themselves with the enjoyment of religious advantages. Multitudes were indisposed and careless. The consequences were natural. Not a whole Bible could be found in one family of ten, over an extensive tract; and of the emigrants who pass, on an average of perhaps one hundred in a day through the town of St. Charles, not one family in fifty carries a Bible. This inability, however, and this indifference could not, be trusted, be evils of long continuance. He had already distributed five hundred Bibles among the needy. He hoped, likewise, to be constantly supplied, by Bible Societies and other charitable institutions, with means of distributing much greater numbers.

The travels and labours of the Rev. Salmon Giddings, were extended over a larger space than those of Mr. Flint. He had no pastoral charge. He repeatedly came over into the Illinois Territory, continuing his labours several weeks. A part of the year he was employed in the instruction of a school at St. Louis. During that period, however, his preaching on the Lord's day was not intermitted, and in several instances he made short missionary excursions. In a few settlements he observed a considerable reformation. The prospect of success in charitable exertions grew more flattering. He had the pleasure of seeing the people more attentive to divine things, and more anxious to enjoy the regular preaching and privileges of the gospel. He either formed, or assisted in forming, a number of churches, and found it no small consolation to behold them rising in the wilderness. French Bibles and Testaments, and several hundred copies of the scriptures in English, which he distributed, were received with gratitude and read with attention. A large proportion of the French population were unable to read. Many of those who could not read would assemble and hear the reading of God's word by those who were able. On the whole, there was much encouragement to go onward in this work of the Lord. He trusted that the salutary fruits of missionary labour, already performed in that far distant region, would be visible in ages to come. By a very severe and dangerous sickness, his public duties were for a time entirely suspended.

East Tennessee.—Twenty six weeks (five of them in Virginia) were spent by the Rev. Cyrus Kingsbury. He had never a pastoral charge.

His reception was every where kind and hospitable. He distributed numerous Bibles and Tracts, which were thankfully accepted. The desolations of Zion were extensive and affecting. Many were unable even to read. Errors abounded. Intelligent

preachers of evangelical truth were few, and were embarrassed by very trying discouragements. The neglect of early education appeared to have done much in preparing the way for this deplorable condition of the people. He perceived no rational prospect of reviving the interests of true religion, but through the exertions of missionary, and other benevolent Societies. In several places, nevertheless, people were becoming more sensible that the privileges of religious, and moral, and literary instruction, deserved to be held in high estimation, especially as they must affect the true interests of the rising generation. He was himself very deeply impressed with the importance of opening some way into those destitute regions for the introduction of such school masters and instructors of youth as would be strictly moral and pious. He also was convinced that in many places the people would afford sufficient encouragement to such ministers as might be found willing to combine the duties of the pastoral office, as far as practicable, with those of instructing their children and young people in the rudiments of literature and science. Having closed the services assigned him by the Trustees, he proceeded to the country of the Cherokee Indians. With a hope of promoting the temporal and everlasting welfare of those perishing heathens, he continues to labour under an appointment from the American Board of Commissioners for Foreign Missions.

In addition to the persons named in this narrative, the following hold commissions to act as Missionaries, and it is supposed are now labouring in the service of the Society. No communications have been received from them since they entered their respective fields. The Rev. Amos Chase, in the north-west part of Pennsylvania. The Rev. Erastus Ripley, in Pennsylvania and Ohio. The Rev. Messrs. Elias Mason, and William Williams, in New-Connecticut. The Rev. Messrs. Elias Cornelius, and Samuel Royce, in Louisiana.

ELEVENTH REPORT OF THE AFRICAN INSTITUTION.

[Concluded from page 356.]

STATE OF WESTERN AFRICA.

Slave Trade.

The subscribers were informed in the last report, that Dr. Hogan had gone out as Chief Justice to Sierra Leone; and the Directors expressed their persuasion that he was anxiously disposed to further the objects of the Institution. In this hope they have not been disappointed. By intelligence received from that able and enlightened friend to the African race, it appears that he arrived at Sierra Leone early in 1816; and that in the short space of six months, he had, in the discharge of his official duty, rescued from the miseries of a hopeless bondage, and placed in a state of freedom and comparative happiness, more than 1500 of our fellow creatures. He had been most assiduously engaged in the investi-

gation of the slave causes, which had come before him; and early in the month of October last, had already decided twenty-two of those causes. But of all these, only one vessel was restored to her owners; and even on that case, the Chief Justice entertained great doubts whether she, too, ought not to have been condemned.

The slaves, Dr. Hogan observes, who have been released in consequence of his decisions, bear, (though upwards of 1500) but a very insignificant proportion to those who have been carried off into slavery within the same period. When the Colonial Brig returned to Sierra Leone, some months ago, she had previously, but ineffectually, chased three vessels from the Havanna, full of Negroes, off Cape Mount; and certain intelligence had subsequently been received at the Colony, of four other vessels having arrived at Cape Mount and at the Gallinas, for slaves. From every quarter, on every side of Sierra Leone, authentic accounts had been received there of slave ships carrying off their wretched cargoes in the greatest numbers and misery.

The river Gambia alone, it seems, along the whole of that part of the coast of Africa, with the exception, perhaps, of the immediate vicinity of Sierra Leone, had been successfully purged of these traffickers in human flesh. Four of the cases which have already been mentioned as decided by Dr. Hogan, and one of those waiting for his adjudication, were from that river.

It appears that even the Portuguese, now that some more effectual regulations have been adopted by the Government of the Brazils, to prevent its subjects from carrying on the Slave Trade to the northward of the line, look to the frauds and forgeries of the Havana to cover them from confiscation, in their evasion of the orders of their own government, and in their criminal violation of its treaty with Great Britain. One case of this description had some months ago, come before the Chief Justice of Sierra Leone; and generally, the Portuguese brought into that port made no secret of its being the intention of their owners at Bahia to resort to this fraudulent mode of carrying on their prohibited traffic at Whidah, Popo, and Onim; the slaves obtained south of the line not being held, as they alleged, in equal estimation with the slaves procured at those places.

If the immunity of the Spanish flag from visitation and search, when employed in covering Portuguese, French, American, and even British property embarked in the Slave Trade, should be recognised, it is obvious with what facility the British abolition acts may be rendered a dead letter; and the abandonment or restriction of the Slave Trade, by other nations, a perfect mockery of the feelings of humanity—a mere idle, ostentatious, and delusive parade of regard to the claims of liberality and justice.

It would, indeed, be a most mortifying reflection, if after all the efforts made by this nation for the total abolition of this detestable traffic, British officers and seamen were constrained to look tamely on, whilst the felons of their own nation, and the pirates of their pirate-like slave dealers of other countries, could securely prose-

cute their nefarious practices; and cover themselves from penalty or prosecution by a flag fraudently assumed, and no less fraudulently granted to them. Yet this must be the unquestionable result, if no international regulations are adopted for visiting, even in time of peace, vessels under whatever flag, which may be engaged in the Slave Trade.

In the case of Spain, the evil is one of peculiar aggravation; for the sovereign of that country has no territory, nor even any footing on the whole line of the coast of Africa. Great Britain, on the contrary, has established numerous settlements on the northern part of it; and where she does not claim dominion, exercises a right of superintendance over her various subjects, who are spread in great numbers along the whole western coast of Northern Africa.

Vessels under the Spanish flag have no object in visiting these parts, but to carry on a trade in slaves; and as a participation in that traffic has been declared felony in British subjects, and as it can scarcely be carried on any where on the north-western coast of Africa, without their agency, immediate or remote, such regulations appear, in the case of Spain, to be most imperiously called for.

The institution will not fail to continue its utmost exertions for the removal of these enormous evils.

COLONY OF SIERRA LEONE.

With respect to the state of the colony of Sierra Leone, the Chief Justice makes the following very striking remarks:—

"I have always thought, that in the infancy of such a settlement, the certainty of its striking a deep root was the most important point, and ought to be the main consideration. The little vicissitudes of occasional blight or partial bloom, if they do not materially affect the vitality of the trunk, are scarcely ever worthy of the attention of a statesman, who wishes to legislate for a lengthened series of generations, and to provide for the interests of a remote posterity. I compassionate the weakness, therefore, that can dwell with emphasis on the minute fractions of good or of evil, which may have resulted from any particular system of measures at such a period of prematurity. For my own part I am perfectly satisfied to find a solid foundation of British pre-eminence, and of African civilization, laid here within the short space of one quarter of a century. A population of 10,000 free men collected on one spot so favourably situated, and guided and governed with a view to such noble and ennobling objects, forms too grand a stride in the moral march of human affairs, not to fix the attention of an enlightened observer, and cast into the shade every lesser consideration. When it is remembered, besides, that the numbers now actually in a course of intellectual cultivation, in the various schools and public institutions in this colony, exceed 1000, you will do justice to the feeling that leads me to the indulgence of prospective rather than of retrospective views; to a calm

and encouraging anticipation of the future, in preference to a captious discussion of the past; to a settled, firm, and immovable conviction, that the good or evil management of former times can have no other effect, in the revival of contentious questions respecting it, than to create disunion between the otherwise concurrent advocates of the common cause. I take this colony, therefore, as it is; and, looking steadily to the great objects which it was from its first settlement intended to promote, am WELL CONTENT.'

"There is no doubt much, very much, to deplore, on the score of religion, on the score of morals, on the score of manners, or of the social tact, as derived from both religion and morals; on the score of depraved, but inveterate habits, and of lingering barbarism, and tardy improvement: yet I distinctly perceive all the principal elements of social order and effectual civilization in existence and vigour; requiring only the care of a skilful hand to mould them into form, and to collect from them, in that state, the early fruits of a successful and rapid cultivation."

It is with the deepest regret that the Directors have, within these few days, received intelligence that the able and upright magistrate who expressed these sentiments is now no more. His loss to the colony cannot be too much lamented.

FUNDS.

The Directors must again appeal, and they trust not without effect, to the liberality of the British public, in behalf of a cause in which the nation has so frequently and unequivocally testified its deep interest—an appeal which, notwithstanding all the obloquy that has been so largely and unjustly heaped on the institution, they are disposed to believe will not be in vain. Let our own suffering countrymen be the first objects of a Briton's consideration; but let him not forget the duty which is owing, and which he is nationally pledged to discharge, towards his brethren of Africa; and let him also recollect, that a comparatively trifling sum will enable the institution to go on in its great work of extending civilization, and spreading light and information upon that extensive continent.

FROM THE MISSOURI.

In a letter, lately received from the Rev. John Matthews at St. Charles, dated December 25th, we were informed of the constitution of a Presbytery in the Missouri Territory, formed agreeably to a resolution of the Synod of Tennessee. This is good news. May the desert soon rejoice and blossom as the rose. Some additional information is found in the following

Extract of a Letter from the Rev. Salmon Giddings, at St. Louis, Missouri Territory, to the Editor, dated January 17th, 1818.

"For several weeks after receiving your paper, I was confined to my room: I was indeed brought to the borders of the grave. It has pleased a holy and righteous God to restore me; and I hope

that he will make me useful among his people. So soon as my health would permit, I met with the people for the purpose of forming a Church in this place. The desirable object was effected on the 15th of November last, and the sacrament of the Lord's supper was administered on the 23d instant, for the first time, in the church. It is no small satisfaction to me to behold a branch of that vine, which beareth fruit unto eternal life, planted here, where wickedness abounds and a free scope is given to the licentious passions and vile imaginations of the depraved heart. Immediately after, I went into some of the southern counties, and commenced the formation of a church about forty miles south-west of this place; but, on account of the severity of the weather, did not complete its organization, but deferred it till April next.

"Through a great proportion of this country, there is an increased attention to religion. The people appear more anxious to hear the word of God preached, and to enjoy the means of grace. When I came to the country, in April, 1816, there was not a Presbyterian church nor clergyman in the territory. Now, there are four regularly organized churches and four clergymen. We met on the 18th of December, according to appointment of Synod, and constituted a Presbytery, known by the name of "Missouri Presbytery." We prepared an address, which will be published, probably next week, in the Missouri Gazette printed at this place. I mention these things, as you may not have heard them, and as they may afford satisfaction to you and the friends of Zion; and that thus you and we, who are labouring in this hitherto neglected part of the vineyard, may rejoice together that our labour is not in vain in the Lord."

[Chil. Rec.]

GRACIOUS ANSWER TO PERSEVERING PRAYER.

The information contained in the following extract of a Letter from the Rev. Thomas Hoge of Washington County, Pa. to the Editor, dated the 2d instant, is calculated to encourage praying societies, to persevere in humble, fervent supplication for the rich effusion of Divine grace, even though, for the present, they are not favoured with any visible tokens of the mighty power of the Holy Spirit in the midst of them.

"Within the last 9 months, a very considerable attention to divine things has appeared in this congregation, (Upper Ten Mile.) In the beginning of last summer, it appeared that in one small section of the congregation, several individuals were under deep convictions. About three years before that time, a few in that very corner of the congregation, had agreed to meet once a week for prayer and praise; and covenanted at the same time with God and each other, that they would continue to meet for these exercises, though there might be but two persons to lead in them. And indeed, this was often the case afterwards, and frequently those who attended were so few in number, that they were ready to give it

up in despair, and to cry out, "Is the mercy of the Lord clean gone for ever—will he be favourable no more? Hath the Lord forgotten to be gracious—hath he in anger shut up his tender mercy?" Thus it continued till the beginning of last summer, when God showed himself "to be indeed a hearer of prayer." The place where the small society usually met for prayer, was in a school house. Formerly a corner of the house would contain those who met; now it was filled to overflowing. A most solemn attention pervaded these meetings: and at public meetings, which they had every second Sabbath, the people heard as for eternity.

"I shall only add, that on the communion occasion in the fall, three adults were baptized, and twelve or fourteen persons were admitted to the ordinance of the supper for the first time. The work is evidently progressing, and extending through other parts of the congregation. Praying societies have been established; and there is scarcely a night in the week in which there is not a meeting for prayer and praise in some part of the congregation."

[*ibid.*

(FOR THE CHRISTIAN HERALD.)

SUNDAY SCHOOLS.

Report of the Managers of the Sunday School Society of the Reformed Dutch Church in the city of New-Brunswick, N. J.

To the Christian as well as to the philanthropist it is matter of delight to witness the prosperity of institutions calculated to meliorate the state of society, and especially of such as tend to improve the situation of the more destitute classes of mankind. It is among the indigent, who from their condition are deprived not only of the comforts of life, but of its necessaries and of the means of instruction, that vice makes its greatest inroads. Crime is most frequently the concomitant of ignorance; and hence the value and importance of disseminating useful instruction. To promote this object, and more especially to inculcate the truths of religion; to instil into the young and tender mind a suitable sense of the promises and rewards of the gospel; the institution of Sabbath Schools has, we humbly hope, in some good degree contributed. The little trembling mendicant, whose famished and tattered appearance bespeak his wretchedness, is taught that he may be decent and respected, though in the vale of poverty; and his desponding countenance is brightened by the cheering prospect which the proffered instruction in useful knowledge, and the consequent improvement of his condition, present to his view. In the discharge of their duty at this time, the board of managers of the Sabbath School Society of the Reformed Dutch Church in New-Brunswick, congratulate its patrons on the success which has thus far attended their exertions. The School was organized in the month of December, 1816, at a meeting of a number of ladies belonging to the Dutch Reformed Congregation in this

city, and has been continued regularly to the present time. The scholars are composed principally of the children of the poor, who have not wherewith to procure instruction, and of blacks of any age. The number at present on the books of the managers is *ninety-six*. They are instructed in the alphabet, in spelling, in reading the Bible, and in committing to memory sacred hymns, the Helenbrook and Mother's Catechisms, and portions of Scripture. Some of these little wanderers who have been taken from the streets, and from a habitual profanation of the Sabbath, have exhibited in a few months marks of rapid improvement. There are instances of some of them, eight years of age, who when they entered the school knew not a letter of the alphabet, that now begin to read, and can repeat from recollection, a number of Watts' hymns, and the Mother's Catechism. Many people of colour have been so far instructed as to enable them to read for themselves those great truths which proclaim the glad tidings of salvation, and liberty to the captive.

The benefits already experienced from the institution, are, the managers confidently trust, a guarantee of its future support from its friends, and that these by their liberality, will continue to second its efforts. The effusions of many a grateful heart will hereafter constitute for the patrons of the needy a noble reward,

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The Treasurer of the American Bible Society has acknowledged the receipt of the following contributions in February, 1818—viz.:

From the Rockland Bible Society, N. Y. 50 dollars; the Schenectady Fem. Aux. B. S. (N. Y.) 75 dollars; the Xenia Aux. B. S., Ohio, 200 dollars; the Fem. Aux. B. S. of Baltimore, Md., 250 dollars; the Pittsburgh B. S. (Pa.) 200 dollars; the Young Men's Western B. S. (Pa.) 160 dollars; the B. S. of Lexington, Virginia, 200 dollars; the Saratoga B. S. (N. Y.) 184 dollars; the Aux. B. S. of Bergen, N. J. 66 dollars; the Abingdon B. S. Va., 111 dollars; from the Ladies of the Brick Presbyterian Church, N. Y. to constitute the Rev. Gardiner Spring, a *Director for life*, 150 dollars; and thirty dollars each, to constitute the following Ministers *Members for life*, viz.: Rev. Dr. Ezra Ripley, by the Ladies in his congregation; Rev. W. M'Murray, by ladies of the Dutch Reformed Church at Rhinebeck, N. Y.; Rev. Bailey Loring, by ladies in Andover, Mass.; Rev. Joseph Hopkins, and Rev. Thomas Morril, by the Fem. Aux. B. S. of Middlebury, Vermont; Rev. John Ellis, by the females of the Congregation of Mechanicville, S. C.; Rev. Alex. Bullions, by the Cambridge Juvenile B. S., Washington co., N. Y.; Rev. Wm. Axtell, by a few friends in his congregation at Geneva, N.Y. Rev. Abel Flint, by a few individuals of the South Ecclesiastical Society in Hartford, Conn.; Rev. Dr. Nath. Emmons, by the ladies in Franklin, Mass.: also 30 dollars from Rev. Joseph Carr, of Alleghany co. Penn., and 30 dollars from Mathew Skilton, of Boston, to constitute themselves Members for life:—Collections in St. Clair congregation 22 dollars; and collections in the 2d Ward of the city of New-York, 39 dollars.

New-York, 4th March, 1818.

*** The Treasurer earnestly solicits those gentlemen in this city who still hold subscription lists and monies for the American Bible Society, to return them to him as soon as convenient, that they may be embraced in the account of receipts for the current year, now nearly expiring.

RICHARD VARICK, Treasurer.

THE CHRISTIAN HERALD.

VOL. IV.] *Saturday, March* 14, 1818. [No. 25.

CHEROKEE MISSION.

FROM THE PANOPLIST.

Extract of a Letter from Messrs. Kingsbury, Hall, and Williams, to the Rev. Dr. Worcester. Chickamaugah, Nov. 25, 1817.

REV. AND DEAR SIR,—We are now able to tell you what the Lord is doing among us for the glory of his name. And though it be the day of small things, we know it will rejoice your hearts, as it has ours, when you hear that the Lord Jesus is bringing into his kingdom some of the sons and daughters of our western forests.

For some time past, we have had the satisfaction to witness a pleasing change in the external conduct of some of our neighbours, who on the Sabbath attended our religious worship. Two white men in our neighbourhood, who had been profane and immoral, became sober and serious. One Cherokee woman also, who had a tolerably good education, and who is married to a white man, appeared to be under very serious impressions.

Such was the state of things, when brother Cornelius arrived at this station. His conversation and preaching excited an increased attention, both among the Cherokees and white people around us. Our assembly on the Sabbath was increased. On the last Sabbath that he preached, which was the first in November, a very solemn impression was made on the minds of several. One white man, one Cherokee man, the woman above mentioned, and a Cherokee girl who was attending our school, were much affected. The Cherokee man is a half breed, named Charles Reece, who speaks our language tolerably well. He was one of the three intrepid Cherokees, who, at the battle of the Horse-Shoes, swam the river in face of the enemy, and brought off their canoes in triumph. The President has lately presented him with an elegant rifle, as a reward for his bravery. It was interesting to see this undaunted warrior bowing before the influence of the Gospel. After public exercises, Mr. Cornelius conversed with him. He sunk upon his feet as if deprived of strength, said he knew not what to say; that he felt as he never did before. He felt that he was a sinner. This man has visited us repeatedly since, and says it is his fixed determination to be a disciple of Jesus Christ, and that it is his great desire to know, and to do the will of God.

The girl above mentioned, who is a member of our school, and who is the subject of serious impressions, is a daughter of half breed parents. Her name is Catharine Brown. She is about 18 years of age, genteel in her appearance, and amiable in her manners; spoke the English language well when she came to live with us, and could read indifferently in words of three letters. She has been attentive to her learning, industrious in her habits, and remarkably correct in all her deportment. She has attended school,

about ninety days and now reads well in the Bible, and writes a tolerably good hand. She says, that before she came into our family, she did not know that she was a sinner, but that now she knows and feels it. With tears in her eyes she often expresses her anxiety for her poor people, as she calls them, and wishes she could remain in our family and devote herself to their instruction, but is afraid her parents will not be willing.

There are traits in the religious experience of these persons which we think favourable. They do not appear to be influenced in any great degree by the fear of punishment. Their great anxiety is to know the will of God, and to do it; and are the more solicitous to be delivered from sin than from its consequences. In short, we would indulge the hope that a saving change has been wrought in the hearts of at least three or four. But we would wish not to be sanguine; our hopes may be disappointed.

On the last Sabbath in September a church was organized in this place, and we solemnly renewed our covenant with God, and with each other. We should have done this at an earlier period, but, hearing that brother Cornelius was on his way to this country, we were desirous that he should be present on this interesting occasion. At present, our church consists of only the missionary brethren and sisters; but we hope soon to be able to number some who have recently been brought into the kingdom of the dear Redeemer.

In compliance with that part of our instructions which recommended a division of labours, we have made the following distribution, viz.

1. The spiritual charge, and general superintendance of the mission.

2. The instruction of the school, and superintendance of the scholars in the exercises of husbandry, &c.

3. The particular management of the plantation, providing for the family, &c.

Soon after our last communication, the state of brother Hall's health was such as to require that he should be released from the confinement of the school; and brother Williams took the charge of that department. He succeeds well, and will probably continue in it, as he is well qualified to teach on the Lancasterian plan. Brother Hall's health is much improved. He has the oversight of the plantation, and the steward's department.

We have also agreed to the following resolution, to wit:—

That as God in his Providence has called us to labour in the great and good work of building up his kingdom among the Aborigines of this country; a work peculiarly arduous, and which will be attended with much expense, and above all, considering that we have solemnly devoted ourselves, and all that we have, to the prosecution of this work, we declare it to be our cordial, deliberate, and fixed resolution, that so far as respects our future labours or any compensation for them, we will have no private interests distinct from the great interests of this institution. And, that if it meets

the views of the Prudential Committee, we will receive no other compensation for our services, than a comfortable supply of food and clothing for ourselves and families; and such necessary expenses as our peculiar circumstances may require: observing at all times that frugality and economy, which our duty to the Christian public and the great head of the church demands. Provided, that the personal expenses of each one, board excepted, shall be rendered to the society annually. Our board will principally be the product of our own labour, and many articles of clothing may be manufactured in the family.

With regard to our school we have had much satisfaction, and could say much in its favour. But our limits require that we should be brief in our remarks at the present time. As to the capacity of our children to learn, we entertain no doubt. The greater number of them manifest an uncommon aptness. They are very obedient to our orders, and conduct with much decency and propriety. As soon as they enter our school, we put them to learning our language from the book. While they are doing this, their progress in learning to understand and speak it has been rapid, at least in many instances; and we have so far succeeded in removing their national bashfulness to speak our language, that they now manifest a forwardness to say all they can. In learning to write they excel. We find the Lancasterian method of teaching, and particularly of writing on slates, peculiarly beneficial. We will mention one or two instances of proficiency.

Catharine Brown, the girl before mentioned, began to read in words of three letters. In 60 days she could read intelligibly in the Bible, and in 90 days could read as well as most common people. After writing four sheets of paper, she could perform with accuracy and neatness, even without a copy. One little girl, who could not speak our language, learned her letters in two days. Mr. Williams, has just informed us, that a little boy, who came into our school to day, has learned eight of his letters this morning, and can print them very well in sand. We say these things not to raise expectations, or with a desire of boasting, but to encourage the friends of the mission.

We come now to speak of our plantation, buildings, &c. Here we have had much labour and much trouble. We before stated that our principal support might ultimately be derived from our plantation and our stock. But it must be obvious, that the advantage to be derived from these sources for one or two years must be small, when compared with what may be afterwards expected. The fences on the plantation were poor, and it was not in our power, the past season, to repair them sufficiently to secure our fields from damage The cultivation has also been much neglected in consequence of our attention to other business. But the crop which we have raised shows what a rich harvest may be expected, when we shall be able to secure our fields, and attend to their cultivation.

Our school-house is nearly completed, except the windows. It

is 33 feet by 23, and is constructed on the Lancasterian plan. This furnishes a very commodious house for public worship. The dwelling house is 52 feet by 20, with a piazza of seven feet in front, and an open space of eight feet in the middle, being calculated for two families.

Twice we have attempted to dig a well; but repeated rains have compelled us to relinquish, for the present season, the prosecution of so important an object. Our mill, we have supposed, was nearly ready to run, when it was discovered that one of the stones was too soft. While we were preparing another, an uncommonly high fresh of water swept away a part of the dam. The season is now so far advanced, and we have so much unfinished business, that we do not expect to repair it before the opening of the spring. This disappointment is severely felt, as the nearest mill at which we can have grinding is sixteen miles distant, and the waters have been so high for some time that we could seldom go there. We have made arrangements to get our meal from the settlements during the winter.

It will be impossible to estimate the expenses of the next year from the present. They will, we trust, be much less, but still will be considerable. Many things remain yet to be done, before the establishment can be considered in any tolerable manner complete; and the advantages to be derived from our stock and plantation will not have come into full operation.

While we make the above statements, we take this opportunity to notify the committee of the high sense of obligation we feel to the pious people of Tennessee, for the many favours we have received from them, as well as for the interest they have manifested for the mission. For particulars on this subject we refer the committee to the late communications made to the Treasurer.

We conceive it to be of vast importance, that all who engage in western missions, not only know how to labour, but that they be both able and willing to labour, with their own hands. That they literally "endure hardness as good soldiers;" that they come prepared to conform to circumstances; that they come down, in a certain sense, on a level with these people, to take them by the hand and conduct them, step by step, through the various stages of civilization and instruction. The Indians are a people on whose minds first impressions have a powerful influence. The establishment of missions in the west is attended with difficulties of a very different nature from those in the east. We know the great head of the church can remove these difficulties at once, and we would not distrust his protection to his cause. But we are required to exercise the wisdom of the serpent, as well as the innocence of the dove.

We hope for the prayers of God's people, that we may be divinely directed, and that our faith fail not.

With much respect and esteem we are yours, &c.

CYRUS KINGSBURY,
MOODY HALL,
LORING S. WILLIAMS.

London Association, in aid of the Missions of the United Brethren.

An Association with the above title has been formed, under the management of a president, treasurer, two secretaries, and a committee, which shall consist of all clergymen and other ministers who are members of the association, together with twelve lay members, to be chosen out of the members of the association; but any of the members to be at liberty to attend the ordinary meetings of the committee. A subscription of one guinea per annum, or a weekly collection of sixpence, shall constitute a member; and a donation of ten guineas and upwards, or a congregational collection of twenty guineas, shall constitute a life-member. The whole of the funds obtained (after deducting incidental expenses) shall be remitted to the conductors of the missions of the United Brethren. Every member of the Association will receive the periodical accounts of the missions.

The following is a part of the address of the Committee:—

"As early as the year 1732 the Brethren's first mission was established: this has multiplied into nine and twenty settlements, in which above one hundred and fifty missionaries are employed. In Greenland and Labrador; among the hordes of the Delawares, and other native Indians in North America; the Hottentots of Africa; the Negroes in the West Indies, and on the continent of South America; it has pleased the Almighty to give them ability to labour in preaching the Gospel, and to crown their endeavours with success.

"These extensive missions have been supported by voluntary contributions from their own body, and with some aid from other Christians. But their resources begin to fail—their congregations, always few, and in general poor, (those on the Continent being further impoverished, and their settlements almost ruined, owing to their situation in the very seat of war,) have not been able to contribute as formerly to their support. Their collections have in consequence fallen, of late, so short of their expenditure, that they are upwards of *five thousand pounds* in debt: and owing to this circumstance, they are not only prevented enlarging their plans, and embracing the opportunities now offered them of extending their exertions, but have reason to apprehend that they must contract their present sphere of operation. In short, this favoured mission must fall into decay, unless Christians of other denominations are inclined by Him who has all hearts at his disposal, to come forward to its aid."

The Committee of the London Association earnestly solicit the co-operation of their Christian brethren of all denominations.

STATE OF RELIGION IN NEW-HAMPSHIRE.

From the Amherst Cabinet.

Report of a Committee appointed to take Minutes of the Religious Narratives, at a meeting of the General Association of New-Hampshire, in Exeter, Sept. 16, 1817.

From the accounts given by the Delegates from the several Associations of this State, it appears, that the moral and religious

aspect of some parts of the State is still gloomy and deplorable; that some places lie waste and barren in a great measure, and the people sit in darkness; that some of the churches are in a low and declining state, and there is an appearance of lukewarmness in many professors of religion; that the neglect of public worship, of the family altar, and the ordinances of the Gospel, and the prevalence of vice and error, are manifest: But the intelligence received from other parts of the State is pleasing, and calculated to encourage and animate the friends of Zion.

The refreshing rain of the Spirit is falling upon some places, and the sun of righteousness shines upon them with his reviving and cheering rays. Some of the churches have had enlargement, and deliverance afforded them. The great Immanuel is riding forth in the chariot of the gospel. His arrows are sharp in the hearts of his enemies, and many are brought to bow to his sceptre, and become his willing subjects.

Some places have been visited, in the course of the year past, with copious effusions of the Holy Spirit, particularly Sandbornton, Acworth, Mount-Vernon, and Raymond. In the first of these, 91 have been added to the church. To the church in Acworth, 68 have been added; and in this place, the Lord is still carrying on his glorious work. It is not long since the revival commenced in Mount-Vernon; but its progress has been so rapid that 70 have already become the hopeful subjects of renewing grace, and about forty more are impressed with a sense of their guilt and danger; and the work appears to be still increasing. In Raymond, the work has been powerful; 68 have been received into the church; others are rejoicing in the Lord; and some are anxiously inquiring what they shall do to be saved.

In some other places, the blessed influences of the Holy Spirit have been, or are still experienced, though in not so great a measure; particularly in Holles, New-Ipswich, Mason, Nelson, New-Boston, New-Chester, Danbury, Pembroke, Canterbury, Henniker, Keene, Claremont, Newport, and Loudon. In some of these places, the revivals, experienced in the course of the year past, commenced in the year preceding; and in other places, revivals have but recently commenced, which it is hoped will continue and become much more extensive.

To fourteen churches, nearly six hundred have been added, of such as we hope will be saved, and will be instrumental in promoting the salvation of many others, and the kingdom of the blessed Saviour.

In some of the revivals which have taken place, God has appeared remarkably to own and bless meetings for social prayer, and the catechetical instruction of children and youth; and one remarkable revival appeared to take its rise from the relation which a minister gave to his people, of what he heard at a meeting of the General Association. What encouragement does this instance afford to ministers to attend such meetings, and go home to their friends and people and tell them how great things the Lord has

done for others, and is ready to do for them, if they seek him with all their hearts.

In some places, the hearts of believing parents appear to be turned towards their children, whom they have given up to God in baptism. At stated seasons, when they appear before the Lord to worship him, they bring their baptized children, and pray for them, and give them religious instruction, and endeavour to make them feel their obligations to devote themselves to the service of God. And such seasons have been solemn and interesting, and, it is hoped, of great benefit to both parents and children. And we think it not unworthy to be noticed here, that in some of the most remarkable revivals which have been experienced, God appears to have remembered his covenant, and to have acknowledged infant baptism to be his own institution. For in these revivals, nearly all who have been made subjects of special grace, have been such as had received the baptismal seal of the covenant in infancy. This was the case with 80 of the 91 added to the church in Sandbornton, and with 65 of the 78 added to the church in Acworth.

Thus God has manifested his glorious power and sovereign grace in some parts of this State in the year past; has delivered many from the wretched bondage of sin and Satan, and brought them into the kingdom of his dear Son; and has afforded us abundant reason to rejoice in his mercy and to bless and praise his holy name.

From the General Assembly of the Presbyterian church, we have received agreeable and interesting intelligence. The general aspect of the church was never more favourable than at present. Several Presbyteries, particularly in the States of New-York and New-Jersey, have been visited with copious effusions of the influences of the Holy Spirit. Increasing attention is paid to the religious education of children and youth, by catechetical instruction, and the formation of Bible classes. A spirit of liberality in promoting the cause of religion, at home and abroad, is evidently increasing and extending; and the state of morals is manifestly improving. In the city of Troy, the blessed influences of the Holy Spirit have been so abundant, that about five hundred have been added to the several churches: and in several other places, the effusions of Divine grace have been copious and remarkable.

The accounts received from Connecticut are likewise interesting and animating. Unity of sentiment exists among the Ministers of the Gospel; and peace abounds in the Churches. Charitable Societies are numerous, and do much to promote the cause of the Redeemer. The waste places of the State are repairing, especially by the exertions of the Domestic Missionary Society. And though the Churches have not been so much increased in the past as in the preceding year, yet the Spirit has been poured out in many places. Every Association in the State has experienced revivals in a more or less degree; and some towns and parishes have been remarkably favoured with the influences of Divine grace.

From the accounts received by the delegation from Massachu-

setts Proper, it appears that the Lord had not forsaken that part of his heritage; but that he is appearing in his glory to build up Zion in some parts of the State. Revivals of religion have been experienced in some towns, particularly in Worcester and Middlesex counties; and societies for charitable and religious purposes have been increased.

Glorious intelligence has been received from the State of Vermont. The Lord has done great things for his people in that part of our land. In the midst of judgment he has remembered mercy. Though his anger was manifested towards the people of that State, as well as other parts of our land, in the year past, in sending drought and frost to cut short the fruits of the earth; yet his anger appears in a measure to be turned away, and he comforts his people. The power and grace of God have been wonderfully displayed in many parts of the State. His goings have been seen in his sanctuaries. Proud infidels have been brought to bow to the sceptre of Immanuel. Stout-hearted sinners who were far from righteousness, have, in many places, been made to fear and tremble before God; and many have been made monuments of his sovereign mercy. He has graciously heard the prayers of his children; and they have found to their unspeakable joy that they have not sought him in vain. The effusions of the Holy Spirit have in many places been copious and remarkable; and more than half of the towns in the State have in a greater or less degree been favoured with them.

We see then, in some measure, what the Lord has done in various parts of our land in the course of the year past. He has heard the prayers of his people. He has caused his Gospel to have free course, to run, and be glorified. He has revealed his glorious arm to many in the land. He has filled the hearts of his children with joy, and their lips with praise; and has given them abundant evidence that he will in his own time, accomplish all the glorious things spoken of in the city of God.

Let the children of Zion then rejoice in their King, and be strong in the Lord. Let them be animated to more fervent and persevering prayers for the coming of the Redeemer's kingdom: and be excited to more constant and vigorous exertions to promote his glorious cause. Let them be steadfast and unmoveable, always abounding in the work of the Lord, forasmuch as they know that their labour will not be in vain in the Lord.

For the Committee,

JOSEPH ROWELL.

In the year ending July 31, 1817, the Associations in the State, connected with the General Association, were nine—consisting of 98 churches, having 75 ministers, and 6844 communicants. Additions in the year from 64 churches returned, 877—baptisms 1183, adults 200, infants 983.

FROM THE LONDON JEWISH EXPOSITOR.

CONVERTED JEWESS.

The following is an extract from an interesting Letter, lately received by the Rev. Mr. Ramftler, from Mr. Nitchkie of Niesky, in Saxony, dated Dec. 26, 1816.

The civil and political concerns of the Jews are much discussed in Germany, and have occasioned several controversial writings. For this reason also. this may be a proper period for agitating questions more immediately connected with their spiritual and eternal concerns. Their former violent *antipathy* to Christianity is in numerous instances removed, but very few as yet seem to have open ears and hearts to obey the call, "Repent and believe the Gospel." Solitary examples occur, which confirm our hopes that our blessed Saviour even now has some sheep in the Jewish fold whom he gathers into his arms. I communicate accordingly two facts.

A Jew called upon a pious Christian at L. in the New Mark. He opened a book which happened to lie on the table. It was a treatise on the Holy Communion by Schmolke. Fixing his eyes on the picture of our Redeemer as crucified, which was on the first leaf, the Jew silently shed a flood of tears.

A friend in Berlin communicates to me as follows:—"The Rev. Mr. Ritschel in this city, has recently met with a singular occurrence. A Jewish maid was dangerously ill, and expressed a desire to see this respectable minister. Her employer refused the request; but the physician declared that she could scarcely live many hours, her whole nervous system and constitution being irrecoverably disordered. Permission was at length granted; the minister came, and asked the patient what she desired? I desire, was her reply, to become a Christian, and to be baptized by you. He inquired whether she believed in Christ Jesus? Yea, said she, I believe in him, for there is salvation in none other, neither is there any name given among men, whereby we must be saved, but the name of Jesus; to which she added many other Scriptural passages, demonstrating the nature of her faith. The minister now said that he had no hesitation with respect to her faith, but was not authorized to baptize her. The Jewess answered; If you do not baptize me, I shall die this very night and be lost. He then went late, at 11 o'clock at night, to the minister of state for religious affairs, Mr. Schluckmann, and procured permission to baptize her, returned and performed the sacred act. She was enraptured, soon fell comfortably asleep, and rose the next morning well, so as to attend to her duty. This circumstance will cause much sensation. Oh, might it serve to lead many Jews to their Redeemer, the only true Messiah!"

This authentic narrative furnishes matter for many reflections, and is at least another proof, that at this time there are many Jews, who secretly believe the truth of Christiantiy, and revere

our Saviour. The anecdote seems marvellous, and the truth of it is liable to be called in question by many infidels of our day. But the folly of those who presume to determine what God is able or unable to do, and who fancy that in our times he cannot act in an extraordinary manner, deserves no refutation. Who can hinder him, or who can deny the possibility, that he even now may confirm his word and glorious Gospel with extraordinary gifts and powers, seeing we witness the divine power of the truth at this time in many regions, and among nations, who hitherto sat in the shadow of death, and now are illuminated and called out of darkness into God's marvellous light, their feet being directed into the way of peace and life?

Extracts from the First Annual Report of the Board of Directors of the Richmond County Society, for Charitable and Religious purposes.

The Board of Directors of the Richmond County Society, in presenting their first Annual Report, feel constrained to render their united and sincere thanks to the Giver of all good, for the influences of his Divine Spirit in the formation of a Society, which is founded in the love of virtue, and aims at the promotion of peace and happiness; and also for the harmony and unanimity of sentiment, the mutual encouragement, the cordial co-operation, and kind affection, which have so conspicuously prevailed amongst its members throughout this first year of its existence.

While some doubted the practicability of forming such an institution, composed of men of different persuasions and habits, all united in approving its object. The Board cannot but feel greatly encouraged by existing circumstances to believe, that what has been done thus far is pleasing to the Most High. Let us therefore be animated in going onward in duty, and hope for a continuation of the divine blessing to crown the acts and objects of the Institution with the desired ultimate success.

Touching the discharge of the trust reposed in them, the Board, aware of its importance and of their responsibility, beg leave to report, that, according to the best of their knowledge and ability, they have attended to the views and to the accomplishment of the objects of the Society, as expressed in the Constitution; and the result of their united deliberations and labours, under the blessing of a kind Providence, is as follows:—

Four Sunday Schools have been established, and are in successful operation. In these children and youth of both sexes appear decent and respectful in behaviour, and are employed not only in learning the first rudiments of education, but also particularly in reading and reciting the Holy Scriptures, and singing the sweet songs of Zion.

One dozen Bibles have been received by the Corresponding Secretary from the New-York Bible Society. The distribution

of each of these has been prefaced and accompanied with an ardent desire that they might be duly read and regarded; and that they might be blessed to the making wise unto salvation.

In adverting to the views and objects of the Society as expressed in the constitution, respecting taverns and stores, the Board, persuaded of the propriety of first using mild and gentle means, and if these are respected and answer the purpose, to be therewith satisfied, accordingly sent circular *notices* to the keepers of taverns and stores, respectfully requesting them, in selling liquors and regulating their houses, to show a regard to reason and duty, and evince their attachment to the laws, as well as the morals of the people, and to public good, order, and happiness. This circular, the Board are pleased and happy to state, has been attended with salutary effects; and hitherto they have not been under the painful necessity of instituting complaints and prosecutions against any one.

The Board cannot but mention, with heart-felt gratification and thankfulness to the Supreme Disposer of events, that, during the first year of the existence of the Society, the eagerness to be engaged in the vicious and unlawful practices of horse-racing and gambling, has greatly abated: and that better thoughts and dispositions among the youth and people generally prevail; so that upon the whole, the system of morals and the institutions of religion are better attended to, and regarded with increased reverence; schools and education more generally encouraged and supported; the harmony, friendship, and happiness of the community more extensively and universally promoted.

REVIVAL IN A SABBATH-SCHOOL.

Extract of a letter received by a gentleman in this town, from his friend in Greensboro', Vt. dated January 15, 1818.

Two years since, a few pious individuals, desirous of training up their children in the nurture and admonition of the Lord, commenced a course of catechetical instruction on the evening of the Sabbath. This was done without any knowledge of a similar institution in the United States. Unwearied exertions were made to influence parents, in each district, to encourage their children to assemble for the purpose of reading the Scriptures, and of repeating the different catechisms. Within a few months, schools were established in a number of towns in this vicinity, and the youth of every religious denomination united together in this interesting employment. In June last, there was a public exhibition, at which 103 children were examined in the Scriptures, and in the different catechisms. This was a memorable season. Many of the dear youth were, at that time, convicted of sin, and wept aloud; of whom more than thirty are now rejoicing in hope. Parents were not long unaffected. A little girl, after her conversion, entreated her mother, in the most tender and affectionate manner, to flee from the wrath to

come. The exhortation produced the desired effect. "Her conversation, (to use her own words,) was like an arrow in my heart." Since that time, she has dedicated herself and her household to God. The work continued during the summer. Whole families were converted. Thirty-three who are parents, have been the subjects of this work. Thursday evening last, a child, twelve years of age, was propounded for admission into the church. Nine persons in that family have been, we trust, renewed by grace, since the exhibition in June. The whole number of conversions exceed one hundred.

Extract of a letter to the Editor of the Boston Recorder, dated Boothbay, Me. Feb. 6, 1818.

"Since the second Sabbath in November last, there has been an unusual attention to religion here. Meetings are frequent, in season and out of season, and are very much crowded, and solemn. In almost every family, there are more or less inquiring souls. There have been admitted to the church twenty-one persons: a number more have obtained relief from their distress, and many yet inquiring after salvation."

STATE OF RELIGION IN THE WESTERN COUNTRY.

Extract of a letter to the Editor of the Christian Herald.

EWINGVILLE, (Kentucky,) Feb. 11, 1818.

Dear Sir,

I informed you some time in September last, that I contemplated a Missionary tour through the Illinois and Missouri Territories.—I have performed that tour; and in the former territory particularly, the prospects were really flattering. What few "sheep" I found were truly hungry, and seemed heartily to relish the food of the Gospel. The unconverted, generally, seemed inclined to receive the word with gladness, and in their *hearts* Gospel truth appeared to have "free course." Many determined, that, let others do as they may, they would seek, till they found HIM "of whom Moses and the prophets wrote." I hope a few have found the pearl of great price. In that part of the Missouri Territory in which I travelled (Boon's lick) the people were more careless, and inattentive to the "one thing needful." They have a number of men among them who *call* themselves preachers of the Gospel, but many of them seem to be so utterly destitute of the necessary furniture, *spiritual*, *natural*, and *acquired*, that I fear they will not do much good. There is great need for Missionary labours among that people.

The *Cumberland* synod, of which I have given you some information heretofore, required, in their fall session of 1816, the presbyteries, (three in number) to report to their next session, the progress of religion, &c. within their several bounds. I am told, (for I was not at the synod) that the aggregate number who have professed religion in the three presbyteries, in *one* year, was *four*

hundred. Let eternal honour be ascribed to the GREAT HEAD of the church!

Your "Christian Herald" is producing effects that I suppose you have little knowledge of. It stirs up—it provokes—it convicts—it excites to emulation; in short, it is doing a great deal of good in these ends of the earth. I hope ere long to be able to give you some good news respecting a Bible Society now forming in this remote corner.

Yours in Gospel bonds,

F. E.

THE CHRISTIAN'S BADGE.

The Romans had a law, that every one should, wherever he went, wear a badge of his trade in his hat, or outward vestment, that he might be known. Thus the Christian is never to lay aside the badge of his holy profession; but to let his light shine, and adorn the doctrines of God his Saviour *in all things*.

THE CONTENTED FEMALE.

A nobleman soliciting a young country girl to abandon her rustic state, and reside in a populous city, she replied, "Ah, my Lord, the further we remove from *ourselves*, the greater is our distance from happiness!"—They who leave their homes, uncalled by Providence, in search of happiness, generally find they are only further from it.

INTEMPERANCE.

—"*But at the last it biteth like a serpent, and stingeth like an adder.*"—Proverbs.—

O TAKE the maddening bowl away!
Remove the poisonous cup!
My soul is sick—its burning ray
Hath drank my spirit up.
Take—take it from my loathing lip,
Ere madness fires my brain;
Take—take it hence! nor let me sip
Its liquid death again.

O dash it on the thirsty earth,
For I will drink no more:
It cannot cheer the heart with mirth
That grief hath wounded sore;
For serpents wreathe its sparkling brim,
And adders lurk below:
It hath no soothing charm for him
Who sinks oppress'd with wo.

Say not, "Behold its ruddy hue—
O press it to thy lips!"
For 'tis more deadly than the dew
That from the Upas drips:
It is more poisonous than the stream
Which deadly nightshade laves:
Its joys are transient as the beam
That lights its ruddy waves.

Say not, "It hath a powerful spell
To soothe the soul of care;"
Say not, "It calms the bosom's swell,
And drives away despair!"
Art thou its votary?—ask thy soul—
Thy soul in misery deep—
Yea, ask thy conscience if the bowl
Can give *eternal sleep!*

Then, hence, away! thou deadly foe
Of happiness the whole;
Away—away!—I feel thy blow,
Thou FALSE of the SOUL!
Henceforth I ask no more of thee,
Thou bane of Adam's race!
But to a heavenly fountain flee,
And drink the DEWS OF GRACE.

[*Boston Bard.*

COMMUNICATED FOR THE CHRISTIAN HERALD.

Died, on Wednesday morning the 4th inst., about one o'clock, the Rev. Mr. *William Boardman*, pastor of the Presbyterian church in Newtown, Long-Island. He was a man of unquestionable personal piety, and most sincerely desirous of promoting his master's glory in the salvation of sinners to the utmost of his abilities. In the discharge of the duties of his office, he was a popular and faithful preacher, and a diligent conscientious pastor. His people were tenderly attached to him, and deeply mourn his loss.

During the course of his long protracted, and severe illness, the exercises of his mind were generally comfortable, manifesting throughout an entire resignation to the will of God. To one of his brethren, who saw him on the Lord's day previous to his death, in reply to the question which was put about the state of his mind, he quoted the words of the prophet, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? let him trust in the name of the Lord, and stay upon his God!" And added, "Oh! for the light of God's countenance as I once enjoyed it!" but closed his reply, "God is good! Oh, he is good! I feel him to be good to me." After a pause, occasioned by his weakness, he proceeded, "My dear brother, God frowns upon my people; there is great coldness among them." And that he might not be mistaken, distinctly referred to the little success of his ministry among them for some time back; when he was reminded of the words of the prophet, "Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength." And the consolatory truth which they taught, that a minister's personal salvation and eternal reward did not depend upon his success, he was silent for a moment, but again broke forth, "Oh, my brother, God frowns upon my people!" repeating it once or twice. He evidently regarded, in this hour of severe trial, the spiritual interests of his congregation as much as his own.

The following were his dying words, as recollected by his friends who were with him during the last conflict.

"On Tuesday morning the 3d inst., having been the patient subject of a stubborn fever for seven weeks, his disorder suddenly assumed a more alarming aspect. His brother-in-law having been sent for, arrived about ten o'clock in the evening. Mr. Boardman was then dying. His brother was requested to acquaint him of his situation. As he approached the bed, Mr. B. addressed him with, "How do you do, Doctor?" "How do you do, Mr. B." "I am not so well as when you saw me last—I am much fatigued, and want rest—I know my situation to be a critical one—I feel my weakness; but God is able to raise me up, and I trust he will. I think I shall not die, but live to declare the wonderous works of God to sinners. O, J—, Christ is a great Saviour; his merits are infinite; his blood is precious, it cleanseth from all sin; embrace Him, J—, and secure the mercy of God, for it endureth for ever. Do you think me near my end?" "Mr. B—, your symptoms indicate approaching dissolution." He heard

his brother without the least possible discomposure, closed his eyes, and rested himself about one minute. "Well, if I am dying I have no time to sleep. Raise me up and call my family around me." He was raised, and his family assembled. "Where is R.? where is my dear wife? My dear and loving wife, I love you sincerely—we have been permitted to live together for many years in much love and harmony, and we ought to thank God for it.—I am now about to leave you; but our separation is not an eternal separation." Being affectionately asked by his wife, if he could assure her that he felt perfectly safe in the hands of God, he answered with emphasis, "I hope I can—I have not left a preparation for death till now—I trust I have long since given up my soul unreservedly, and I hope sincerely, to Christ, and he will keep that safe which I have committed to him."—"Can you say so, my love? then I can, if it is God's will, give you up: for my loss is your gain. This world is now a wilderness to me." "No, my dear, I leave you in the hands of that God who has promised to be a Father to the fatherless ones, and the widow's God and portion." He then most affectionately committed her to the mercy of God in Christ, and said, "We shall meet in a world where parting is not known—I now bid you farewell! Where are my children? where is M—? My dear M—, you are about to lose your earthly father; but God will be your Father, if you will love him and keep his commandments, &c. Fare you well! Where is E—? My dear E—, you are now to have your earthly father taken from you; but God will take care of you, and provide for you, if you will listen to his counsel, as I have always told you.—I now bid you good by!" (He then called for his mother-in-law.) "My dear old mother, I bid you farewell! But our separation is short; we shall meet in a world where trouble is no more, and where there are no storms, &c.—Now, my friends, one and all, I bid you an affectionate farewell!" He earnestly recommended the religion of Christ to his friends, and said, "Fare you well—fare you well! I go a long journey; may God bless you.—I can say no more—lay me down." After a short pause he said, "My manuscripts I leave to the care of Mr. Spring, for him to examine, and if he finds any thing worthy of publication, to have it published for the good of my people." (Seeing his black girl stand by the bed,) "M—, you know I always told you to seek the Lord Jesus Christ, and put your trust in him, if you would be happy hereafter."

After a short pause, he exclaimed, "The mercy of the Lord endureth for ever. He will never leave nor forsake those that put their trust in him." He then lay still for about five minutes; then pronounced these words, "Come, Lord Jesus, come quickly: why is thy chariot so slow? But I wish not to be impatient; not my will, but thine be done." Shortly after he said, "He that has an interest in the blood of Christ has no need to be afraid of death." The doctor then felt his pulse—"How is my pulse,

Doctor?—"Very weak."—"Is it possible for me to continue five minutes longer?"—"That is impossible for me to say."—"Sit by me, and tell me the moment of my departure."....His breath grew gradually shorter, and he expired about twenty minutes afterwards, without a struggle.

Who, on reading this plain unvarnished account, does not exclaim, "*Let me die the death of the righteous, and let my last end be like his.*"

NOTICE TO SUBSCRIBERS.

As the present volume of the *Christian Herald* is advancing to a close, the Editor considers it proper to mention, that his other duties render it necessary for him to make some alteration in the time and manner of issuing it for the ensuing year.

Instead of being issued *weekly*, in numbers containing *one* sheet each, as heretofore, this publication will be issued *twice a month*, in numbers containing *two* sheets each, and will be stitched in a blue cover, with a table of contents.

Instead of being published at the office of the Editor, it will be published, for the Editor, at a book-store in this city, the name of which will be mentioned in the next Number.

It will be delivered at the places of residence of subscribers in this city not more than a mile distant from the City-Hall; and will be forwarded by mail, or other convenient conveyances, to subscribers in the country.

The augmentation of the size of each Number will afford the means of more easily diversifying the matter, without breaking it up into fragments, or disadvantageously abridging it: and as it is suggested, that the introduction of a greater quantity and variety of serious and edifying compositions, either original or selected, in connexion with the religious intelligence, would add to the interest of its pages, and be probably acceptable to the greater portion of its readers, the Editor will endeavour to avail himself of this enlargement of the size of its Numbers to gratify the wishes of his subscribers in this respect.

The price of the Publication will be *Three Dollars* a year, to those who pay in advance; and *Four Dollars* to those who pay at the expiration of the year.

The first Number of the volume for the ensuing year will be issued in the beginning of next month.

No subscription to be taken for less than a year: and subscribers not giving notice of discontinuance before the commencement of a year, will be considered as continuing their subscriptions for that year.

As a number of subscribers in the country may be prevented from remitting what is due for the Christian Herald for want of what they deem a proper conveyance, they are informed that they may remit the same to the Editor in bank notes, *by mail*, should no better mode of remittance offer.

THE CHRISTIAN HERALD.

VOL. IV.] *Saturday, March* 21, 1818. [No. 26.

EXTRACTS

From the correspondence of the British and Foreign Bible Society, published December, 1817.

Extract from the Sixth Report of the Calcutta Auxiliary Bible Society.

To the members of this, and every other Bible Association, as well as to all persons interested in the diffusion of that knowledge which alone can be instrumental to the eternal happiness of man, it must afford the highest gratification, that many of the nations of India, Mahommedans as well as Hindoos, evince not only a willing, but a solicitous, disposition to receive and peruse such versions of the Holy Scriptures as are intelligible to them; and the friends of the British and Foreign Bible Society will rejoice to hear, that of 5000 copies of the late Rev. Henry Martyn's Hindoostanee translation of the New Testament, which were printed in the Persian character, at the expense of that Society, in the year 1814, so few now remain undistributed, that the Corresponding Committee at this Presidency have already found it necessary to order another edition to the same extent.

The noble example given to Europe and Asia by the Russian Bible Society, (described by one of the Secretaries to the Parent Institution, as its most powerful coadjutor,) its patronage in church and state, its numerous auxiliaries, the activity of its members and agents, the wide field of its labours, and, above all, the spirit and zeal which prompt and direct its operations, render it an object of peculiar interest. That interest is most lively to those who have contemplated the spread of the Gospel in the oriental parts of the globe; and the members of this local Association, in particular, cannot but feel the purest satisfaction in finding themselves addressed by a sister community from Russia in the following terms:—"However far separated, we consider ourselves as fellow-labourers with you, in the great and glorious work of extending the knowledge of our Lord and Saviour, by disseminating the oracles of divine truth; and great as the distance between St. Petersburgh and Calcutta is, we hope ere long to meet you, and to join hands with you in sowing the seed of eternal life in Armenia, Persia, and Tartary."

From the Fourth Report of the Columbo Auxiliary Bible Society, 1816.

In speaking of the transactions of Jaffna, the Committee must not omit a most gratifying account which they have received of the successful introduction of the Scriptures among the prisoners in the jail of that place. When Mr. Linch first visited them he found only two who could read, and he gave to each a Testa-

ment, which he promised to read to his fellow-prisoners. In the course of a week one of them had read the whole to several who were anxious to hear it. There are now four who can read, and some others that are learning; they read a chapter or two every morning and evening, and repeat the Lord's Prayer, the Creed, and Ten Commandments; about twenty assemble for this purpose, and also regularly attend Divine service on Sundays at the Malabar Church.

The jailor reports, that since this humane attention has been shown to the prisoners, the prison is no longer disturbed with the same drinking, noise, and gambling, which before too frequently prevailed. It is most satisfactory to hear of such an improvement among these unfortunate outcasts, who leave the jail, it is to be feared, in general, more depraved in their character than when they went into it. The two great objects of criminal justice are to correct offenders, and to prevent offence. Severity of example may deter others from the commission of crime; but it is only by a strict attention to the interior regulations of a prison, and by such means of religious instruction as the zeal of Mr. Linch has employed, that the effect can be produced of reformation in the criminal.

From the Appendix.

1 *From the Rev. T. H. Squance.*

Columbo, October 2, 1817.

I have often witnessed with much gratification the pleasing result attending the dissemination of the Sacred Scriptures. In proportion as they have been received and read with attention, they have always improved the morals of mankind. This observation has seldom been more remarkably exemplified than in the case of the poor prisoners at Point de Galle; for a considerable time they have been much neglected, and left destitute of all the means of Christian instruction, until one of our assistant missionaries, Mr. Lallman, (under the superintendence of the Rev. Mr. Erskine,) began to visit them for the purpose of reading and expounding the Scriptures for their instruction. At first Mr. Lallman met with many discouragements; for the prisoners appeared to be abandoned to almost every vice, and they listened with much indifference to any thing he advanced. He did not visit them, however, many times, before he witnessed a great reformation among them. They began to listen with attention, and immediately as he entered the prison, they gathered around him with much eagerness, to hear the word of life. Many of them have remarked that they have derived much benefit from his instructions, and they have evinced the truth of these remarks by the uncommon respect which they have shown for the Sabbath. They were formerly in the habit of cleaning out the jail on a Sunday morning; but now they work after their usual hour on Saturday evening to avoid breaking the fourth commandment. I have no doubt that a continuance of the same means will produce a still greater reformation among these unfortunate men.

2 *Inquiry excited among the natives of Ceylon.*

In the district of Jaffna several Hindoos have shown a desire to possess and read the New Testament; Budhists, and even Budhist Priests, apply frequently for Cingalese Scriptures; and Mahometans have begun to manifest an inclination to receive instruction themselves, and to permit their children to partake of the benefit of an improved education. Daniel Theophilus, the Mahometan, whose conversion was noticed in the Appendix to the Second Report of this Society, has been zealously employed among his late brethren, who begin to look upon him with more complacency than they did. He had just completed an elaborate work, in which he has collected a great many passages from the Koran, which he gives both in Arabic and Tamul, with the passages out of the Bible, from which they were evidently copied.

From Frankfort, (Germany) November 6, 1817.

I cannot let this opportunity pass without giving you some account of what took place at the commemoration of the Third Centenary of the Reformation.

To add to its solemnity, I had some time before submitted a proposal to our Committee, whether it would not be advisable on the day of that festival to make, at the principal Lutheran Church, a public distribution of Bibles to young people, and in particular to those whose parents, on account of the heavy pressure of the times, had it not in their power to procure a Bible for them. This proposal was, to my great joy, very readily agreed to; and I was commissioned to provide the requisite number of copies. Although it was thought that two hundred, at most, might be sufficient, I took care to have five hundred bound; and, though the notification of our intention could be issued only a few days before it was to be carried into effect, such a number of children presented themselves in order to partake of the proffered boon, that they amounted to upwards of four hundred; in addition to which, the parents, some in decent circumstances, offered to pay with pleasure for the copies, that the Bible on that day might be given to their children, as a lasting memorial of the festival of the Reformation.

The Rev. Mr. Benckerd, a member of our Committee, opened the solemnity at four o'clock with an address; after which the distribution of four hundred and seventy-five bound copies took place. Pious emotions pervaded the whole assembly. The children received the Bibles with tears of joy and gratitude. A pious lady of rank made her way through the crowd to the altar, carrying her little boy in her arms, in order to have the gratification of receiving a Bible. Many parents lamented that they were informed too late of the intended distribution, which prevented their children from participating in the joys of the festivity. A thousand Bibles would not have been sufficient to satisfy the desire of all. Parents and children appear every day, and anxiously inquire after a Bible. I comfort them with an assurance that they shall be gratified on the arrival of a fresh supply. In short, there

is a general longing after the Bible; and, on this occasion, it has been shown that the Sacred Volume is more scarce in many families than could have been supposed.

A person of rank brought me a donation of 60 florins, (about 6*l.* sterling,) and many parents paid double the price for a copy. This circumstance will no doubt increase the number of members, as many will now be made more acquainted with the real object of the Bible Society.

CHEROKEE MISSION.

The favourable reception which the Missionaries sent by our eastern brethren have experienced from the southern Indians, and the persevering industry with which they pursue their highly popular and commendable plan, of introducing the knowledge of the arts of civil life in conjunction with that of the Christian Religion, tend to impart no ordinary interest to the journals of that mission, and give a corresponding importance to the facts which go to form the history of the establishment.

We copy from "the Recorder" the following extracts of a Letter and Journal of the Rev. Ard Hoyt, one of the Missionaries, dated *Chickamaugah, Mission House, Jan. 6, 1818.*

Rev. and dear sir,—My last was written at Savannah, and contained a brief account of what we had done as the servants of the Board, and of the Lord's very gracious dealings with us, up to the 2d of Dec. With satisfaction inexpressible, with joy unspeakable, we are now permitted to erect our Ebenezer in this place, and date Chickamaugah.

Before I take up my journal to give you particulars, permit me to observe, that the Lord has been trying us with mercies ever since we left Savannah. We have met with no disasters; we have not been hindered in our journey a single hour by the sickness of any one of our numerous family; we have never felt the heart of a stranger; nor do I know that any one of the family has had a gloomy hour. You certainly will join with us in praising our covenant God for his kind protecting providence and for his abundant grace. But I must hasten to my journal.

To save repetitions, and at the same time to give as particular an account of ourselves as is practicable, I will here state our mode of travelling. Provision for our food being laid in beforehand where it could be purchased best, our females made preparation for supper and breakfast where we lodged. Morning devotions and breakfast were attended to by candle light, that we might be prepared to pursue our journey by the first morning light; and thus we had no occasion to stop, except a few minutes to feed our horses at noon, until night returned. But notwithstanding the whole day was thus spent in travelling, such was the

state of the roads, and the weight of our load, that the horses could travel only about twenty miles a day, and sometimes not even that distance, though most of the family generally walked to lighten our load. This will account for our being so long on our journey.

Sabbath 7.—We rested in Jacksonville, brother Butrick and myself both preached.

Wednesday 10.—Arrived in Augusta just one month after we left Wilksbarre.

Thursday 11.—Spent in Augusta; concluded that brother Butrick should stay and take a collection here on the Sabbath, and then come on to Athens by stage.

Friday 12.—Left Augusta, and arrived at Athens on the 18th. Mr. Butrick arrived the evening before. Being now near the Indian country, and finding our spiritual life drooping, we thought it best to spend a day in fasting and prayer. Accordingly, Friday 19th was set apart for this purpose, and we found it very refreshing to our souls. Nor did it hinder our progress; for meantime our sisters of Athens prepared food for the remainder of our journey. The widow of the late Dr. Findley, like a true mother in Israel, was very active in making this preparation for us.

Saturday 20.—We left Athens and proceeded on our journey. Night overtook us in a very obscure place, but through the good providence of our covenant God, we found a house where we could spend Sabbath with one of Zion's pilgrims.

Sabbath 21.—About twenty or thirty persons were collected from the woods, who were very attentive, and some of whom appeared considerably affected, while we spoke to them of the great salvation.

Monday 22.—Performed our usual task of travelling, and came to the ancient Indian line.

Tuesday 23.—With great joy and elevation of spirits we entered the territory of the natives. Night coming on, we encamped by the road side in the true style of the country. Our waggon, with blankets hung on poles, formed a semi-circle; in the front of which, by the side of a fallen tree, we made a fire. Here we prepared and took our tea, read a chapter, sung the psalm entitled, "The Traveller's Psalm," and with great joy and satisfaction bowed the knee around the family altar. Under the suspended blankets the young people slept, myself and wife in the waggon. I believe we all felt perfectly at home, and, so far as I could discover, every one rejoiced that we were now to rest on Indian ground. A rain in the latter part of the night rendered our situation rather uncomfortable; but the thought of having entered the field of our future labours, rendered every thing pleasant.

Wednesday 24.—Rose early, had a sweet time in family worship, and after breakfast pursued our journey. The rain continued the whole day; the road so bad that we were obliged to walk. All of us wet and cold, travelled through mud and water the whole day before we could find a resting place; still every

thing appeared pleasant, and the health of every one preserved. This night we lodged near the High Tower, where Mr. Cornelius met the council.

Thursday 25.—Our landlord, learning our business, entreated us to stay with him until the next day; as there would be a large number of the natives collected at a short distance; many of the Chiefs would be present, and he wished us to hear what they would say respecting a missionary establishment; stating that some were rather complaining that all the schools should be at the north, and none in this part of the nation. We thought best to wait, but not to attend the meeting ourselves, or to send any word, as we had no instructions of this nature.

Before night our landlord returned; said there were at least a hundred Indians at the meeting; that as soon as he mentioned us and our business to the chiefs, they called the whole to attend a talk; that they were all very anxious for an establishment here like the one at Chickamaugah, and if we would commence immediately, they would put up buildings for us at any place we should choose, at their own expense, and send at least a hundred children. He brought us a little scrap of paper, on which was written as follows:

December the 25th, 1817.

Sir,

We have agreed for you to teach school for us natives here in this settleshment. We want you to commence as quick as possible, we want our children to larn, we want you to pick out the place to set your school-house.

George Parris — John Derhity
Thomas Sanders — John Downing
Moses Parris.

As there appeared to be already some jealousies on account of all the missionaries being sent to Chickamaugah, we concluded it would not do to let this pass unnoticed; therefore directing our letter to the persons who had signed this paper, we wrote as follows:

Brothers, *December* 25, 1817.

We thank the Good Spirit that has brought us to your nation. We thank him, and we thank you that we have been so kindly received, and that you have invited us to establish a school immediately in this settlement; but are very sorry that we cannot immediately comply with your request.

Brothers, the President of the United States, and our fathers, who have sent us to teach your children, and to preach the Gospel to you, greatly desire that your whole nation may receive the benefit of our instruction, having no partiality to any particular part. They wish also to send teachers to the Chickasaws, Choctaws, Creeks, and all our red brethren. We cannot tell where we shall be placed till we go to Chickamaugah, talk with our brethren there, and send to our fathers. But we will certainly tell

them what you say, and if they please to direct us to settle in this part of your nation, we shall be highly pleased with it. Possibly we may come from Chickamaugah, and hold a talk with you on this subject, and then look out a place for our school where you shall direct.

ARD HOYT, } *Missionaries.*
D. S. BUTRICK, }

To our dear brothers, George Parris, &c.

The man to whom we gave our letter appeared highly pleased, and promised to deliver it as soon as possible.

Friday, 26, and Saturday, 27.—We travelled without any occurrence worthy of notice, except that wherever the natives understood our business they appeared highly pleased.

Sabbath, 28.—We spent this day in the midst of natives, numbers within our view, children at their play, adults pursuing their common vocations, all ignorant of the Sabbath, and of him who made it for man. Judge what must have been our feelings to see and hear these things, and yet be unable to communicate to these perishing people one idea respecting their Deliverer. They could not understand our speech; we were therefore obliged to worship by ourselves,

Monday, 29.—Having travelled as usual till near dark, we were very glad to find a place where we could warm and dry ourselves, and be sheltered from the storm; but our satisfaction was greatly increased to find one of the natives cheerfully entertaining us free of expense because we were missionaries.

Tuesday, 29.—We hoped this day to reach the Moravian Mission House, but night coming on before we got through, we were again obliged to take up our lodging in the forest, as there is no travelling in these roads in the night. The weather was cold; but having plenty of wood, we made ourselves tolerably comfortable, and had a pleasant night from the consideration of the work in which we were engaged, and from the presence of our gracious Redeemer.

Wednesday, 31.—Our friends at the Moravian Mission House hearing that we were near, one was sent very early in the morning to meet us, and conduct us in. We were received with the greatest affection by our fellow-labourers, Mr. John Gambould and his wife. They had appointed to celebrate the Lord's Supper this evening with their little flock, and at their request we gladly united with them. Our brother, Mr. Charles R. Hicks, of whom you have doubtless heard, made one of the company. He appears a very intelligent and eminently pious man; and, from his rank in the nation, being nominally the second chief; but in influence the first, will doubtless be of great service to the mission. This king (for so he is styled by the natives) will probably be a nursing father to the church in this dark land. Our friends here having appointed to celebrate the new year by public worship, and numbers of the Indians being expected to attend, we were constrained to engage to stay and preach to them.

Thursday, January 1, 1818,—Spent very agreeably, and we

hope profitably, in this place, according to the appointment of yesterday.

Friday, 2, and Sat. 3.—Went on our way to Chickamaugah, did not quite reach the Mission House, but brother Kingsbury met us, spent the night with us, and conducted us in on Sabbath morning. I must leave you to judge of our feelings on meeting our dear brethren here, to find them all well, and join with them and their Cherokee congregation in the public worship of God. Our hearts are united, our spirits refreshed, and we trust in God that in all our labours he will cause us to be of one heart and one mind.

Brother Butrick sends his Christian salutations. Accept, dear Sir, my sincere respects, &c. ARD HOYT.

FREDERICKSBURGH SUNDAY SCHOOL.

On Sabbath morning, Jan. 2, about 200 children and adults belonging to different Sabbath Schools in Fredericksburg, Va. and its vicinity, assembled in the Presbyterian Church, where an appropriate Sermon was delivered by the Rev. Samuel B. Wilson, the following Report read, and a collection taken up for the benefit of needy children. The congregation was large, and the whole scene highly interesting.

Dec. 25, 1817.—Fredericksburgh, Va.

The Committee appointed to superintend the Sabbath School under the care of the Presbyterian Church in this place, submit to its friends and patrons the following Report:

Our Sabbath School commenced in June, 1816. Previous to this time, the mode of catechising commonly pursued in the Presbyterian Church had been attempted, but under very discouraging circumstances, and with but little effect. Hearing of the good consequences resulting from Sunday Schools, both in Europe and America, we determined to make the attempt in Fredericksburg, and our success has exceeded our most sanguine expectations.

Our School is divided into two departments. The first includes children and adults learning to spell and read. The second includes children and youth learning Brown's, Watts,' and the Assembly's Catechisms; together with select portions of Scripture, Psalms, Hymns, &c.

The instruction of our pupils is undertaken and conducted by a number of teachers of both sexes, who discharge their duty with a degree of fidelity, disinterestedness, and zeal, that entitle them to the gratitude of the church, and of society in general.

In the first department of our school, a considerable number of our pupils who could not read at all, and some of whom were ignorant of letters, when taken under our care, can now read the Bible with facility. Many others are in a progressive state of improvement, which excites a hope that they will soon be able to read for themselves, and their parents, that book which *makes the simple wise, and guides the wanderer to eternal rest.*

In the manners and whole deportment of many of our poor children, we have been highly gratified by an improvement which

does equal credit to themselves, the institution, and the teachers who superintend their conduct.

In the second department of our school, we hope our labour will not be in vain. A number of the children have recited, with accuracy, Watts' first and second Catechisms; his Historical Catechisms of the Old and New Testament; his Preservative against the sins and follies of youth; and the Assembly's Catechism with Scripture proofs. These recitations have been accompanied, almost every Sabbath, with a Psalm or Hymn, and a select portion of Scripture. A few of the most advanced in this department, have been formed into a Bible class, and have progressed regularly through the Gospel by St. Matthew.

Besides the improvement of our pupils in religious knowledge, (which was our chief design) we have found many other good effects resulting from this institution. The rich, the intelligent, and benevolent, are made acquainted with the character and wants of the poor; and, in many instances, a concern for their welfare has been excited which was never felt before. The wants of our poor children gave rise to *the Dorcas Society*, which has proved so useful in furnishing clothing to the destitute among us. We have often witnessed with pleasure the exertions of our teachers to procure eligible situations for deserving and needy children; and the comfortable situations in which not a few of our pupils are now placed, may be ascribed to our Sunday School.

The change which has been observed by many of our citizens to have taken place in our streets on the Lord's day, is also another of the good fruits of Sabbath Schools. Instead of associating with the worst and most corrupting society, our poor children are now in the house of God, learning to read his word, and to reverence his name.

There is something in the very appearance and employment of a Sabbath School, that commends itself to a benevolent and pious heart. Several strangers who have visited our school have gone away with a fixed determination to engage in the same good work; and one young lady, more than 100 miles to the west of this, has actually opened a Sabbath School in the village where she resides.

In the portion of our Church which lies in Falmouth, a Sunday School has been in operation about twelve months. It is conducted with great spirit, and promises to be very useful. The benevolent exertions of the members in that detached section of our Church, in training up youth around them in the way in which they should go, has given additional strength to that bond of Christian affection which binds us together.

We are highly gratified in reporting the exertions of a few young gentlemen who have lately opened an evening Sabbath School in a very destitute place, adjacent to this town. Their prospects of usefulness to thirty or forty poor children already collected together, must afford to themselves, and all the friends of humanity, the purest pleasure.

Our Baptist brethren instituted a Sunday School on the third

Sabbath of October, which is now in successful operation, and promises to extend its benefits to a very destitute, but numerous and important portion of society. We wish them 'God speed' in their labour of love, and pray the King of Zion to give them many souls for their reward.

We are rejoiced to report that in the prosecution of this recent but noble work, for the spread of knowledge and divine truth among the destitute poor, the greatest harmony, in general, prevails. Sectarian bigotry and prejudice are yielding to the benign and cheering influence of Christian benevolence. The pulse of divine love that animates every Christian, beats high in sympathetic concord with every kindred spirit that prays and labours for the extension of salvation to a ruined world. We hail, as an omen for good, the union which has taken place between the Sabbath Schools in the Baptist and Presbyterian churches. While each school is to be conducted independently, their superintendants and teachers esteem it their duty to declare, that it is their fixed purpose, *unitedly and harmoniously* to prosecute their great object: *To enlighten the ignorant, and extend the kingdom of their common Lord.*

The number of pupils now attached to our Sunday Schools, will appear by the following list:

Under the care of the Presbyterian Church in	
Fredericksburgh, scholars - - - - - -	110
Falmouth, - - - - - - - - -	25
Stafford, - - - - - - - - -	36
	171
Under the care of the Baptist Church in	
Fredericksburg - - - - - - - -	65
Total	236

REFORMATION IN NEWGATE.

FOR THE CHRISTIAN HERALD.

Extract of a letter from a respectable friend in London to his correspondent in this city, relative to the female department in the prison of New Gate.

It may afford thee satisfaction to learn, that a Committee of women friends have had permission to try their strength in the endeavour to bring about some reformation in their own sex in that prison. It is now somewhat more than three months since they commenced their operations; and it is admirable to see the astonishing improvement which has in this short period taken place. Some months previous, myself with some others visited New Gate, and we were at that time shocked to observe the extreme depravity, licentiousness, and wickedness of the females. Drunkenness and blasphemy was continual, accompanied by quarrelling and fighting, and other vices consequent on the degradation they were then plunged into. The scene is now different.—About a month, or five weeks since, I again went there, ac-

companied by Lord Nugent, one of our honorary members of the Society for the diffusion of knowledge on the criminal laws, &c., where we beheld a very different scene. There was no swearing, no drunkenness, no lewd conversation, no quarrelling or fighting; there was a strict attention to various employments given them, the earnings for which were reserved for them when they left the prison. It was commenced by Elizabeth (Joseph) Fry, and is continued by ten female friends, and two women, wives of clergymen, some of whom daily superintend the management. Among other work that has been done by the prisoners, they, to the end of three months, made more than 4000 shirts, besides knitting many pairs of stockings. And the week before last the person employing them having occasion to make up a large shipping order, had 100 shirts made for him by these females in *one day*. This I look upon as the commencement of a new era in prison discipline; and I earnestly hope in a short time some effort may be made towards reformation among the men; which, if carried rightly into effect, will evidently show that there will be no necessity for taking away the life of human beings so long as they may be thus made extensively useful to society, and, it may be hoped, reformed themselves.

JUVENILE DEPARTMENT.

To the Editor of the Christian Herald.

Dear Sir,

At E. N. H. New Jersey, the following remarkable traits appeared in a child of Mr A— L—, whose age was about two years and eight months. It was seized with a disorder in its throat, which occasioned its death. It had always been a fine child. During the progress of the fatal disease it was never heard to complain. It sometimes desired to have the word of God read to it by its mother, listened with earnest attention, and manifested considerable satisfaction when the reading was finished. Two or three days before its death, while it could walk about, somewhat late in the afternoon, it said, Come, let us give thanks; and kneeled down by its chair. Its grandfather replied, It is not yet time for evening worship; by and by we will read the word and go to prayer. The child was very sorry, moaned and wept, and looking up to them, said again, Come, let us give thanks. Its grandmother observed, This is somewhat more than common, we must comply. Accordingly they all kneeled down with the child, its grandfather offering up prayers and thanksgivings to God. When they arose the child was joyful, like one that had received spiritual edification, like one that had been with Jesus. In a few days it died, (Feb. 1817.) The following verses are inscribed on its head-stone.

This tender plant just rais'd its head,
And then it dropp'd among the dead.
Dead, did I say? We trust it lives,
And flourishes where Jesus is.

For buds of grace were seen in thee;
To hear the word, and bend the knee,
And give God thanks; such works of love
Prove that these buds are flowers above. C. T. D.

FOR THE CHRISTIAN HERALD.

Extract of a letter from New-Bedford, (Massachusetts,) to a gentleman in this city, dated 28th February, 1818.

As it respects religion in this place, we are rather in a low state. But we have great reason to bless God that he is pouring out his Spirit in a most wonderful manner in the town of Dartmouth, four miles from this place. All business of a worldly nature has for several days been suspended, and sinners are flocking from every direction to the house of God, inquiring what they shall do to be saved. The subjects of this work, in most instances, are those who have been most violently opposed to every thing that is serious.

From twenty to thirty, within a few days, have been hopefully converted; and many more are bowed down under a sense of their sins.

FOR THE CHRISTIAN HERALD.

LINES

Written on the decease of the Rev. William Boardman, late Pastor of the Presbyterian Church at Newtown, L. I.

Amid the noise and selfish strife
Which mark the guilty scenes of life,
How sweet to note the peaceful way
Of one who liv'd "a child of day!"
Sincere, benevolent, and kind,
Blest with a holy, humble mind;
To doing good his life was given,
His own rich treasure all in heaven.
The special service which he chose
Is that through which God's mercy flows:
CHRIST was the Master he approv'd;
He preach'd that Gospel which he lov'd.
In prime of life Death's message came.
With faith, and love's most holy flame,
He heard the summons from his God;
He blest the hand, he kiss'd the rod,
And spoke of grace in melting strains
That triumph'd over dying pains.
Meek BOARDMAN! may my soul, like thine,
Be cheer'd in death by love divine.
Embalm'd thy memory appears,
Seen shining through thy people's tears.
Such are the Saints that Christ will own;
The gems that form a Saviour's crown.
Blest is his soul; in hope, his dust
Awaits the rising of the Just.

New-York, 9th March, 1818. D. B

FOR THE CHRISTIAN HERALD.

Extract of a letter lately received from Rev. J. Dunlap, Missionary in the western part of the State of New-York.

"In the course of 17 months, I have formed 6 churches in the wilderness, administered the Lord's Supper 17 times, and received 125 persons into the visible church. There is evidently an increased desire for the word of reconciliation in all the churches I have formed except one. Many others who are destitute, are earnestly entreating for some one to break to them the bread of life. Had I ten assistants, we could not supply all in this quarter of the State, who would willingly attend the ordinances of God: Oh Lord, thrust forth into the harvest faithful labourers."

We are informed that in Washington County, Pennsylvania, for several months past, a more than common attention to divine things is manifested, particularly in the congregation of the Rev. Thomas Hoge of Upper Ten Mile, in which several persons are subjects of deep conviction. A prayer-meeting held by a few in this Church for more than three years past, had become so poorly attended that it seemed as if the Spirit of grace and of supplication had departed,—yet a few continued to breathe out their ardent prayers at the throne of mercy, and the Lord who regardeth the breathings of faith, was pleased to restore unto them the joy of his salvation, and now the school-house where their social meetings are held, is filled with solemn worshippers of the God of mercy, and humble penitents, who seek Jesus the Divine Shepherd in the green pastures of his ordinances. [*Rel. Rememb.*]

Agreeably to a resolution of the Synod of Tennessee, a Presbytery has recently been constituted in the Missouri Territory. In a letter from the Rev. L. Giddings to the Editor of the Chillicothe Reconder, dated 17th of last January, this interesting fact is thus noticed:—"Through a great proportion of this country, there is an increased attention to religion. The people appear more anxious to hear the word of God preached, and to enjoy the means of grace. When I came to this country, in April, 1816, there was not a Presbyterian church nor clergyman in the territory. Now, there are four regularly organized churches and four clergymen. We met on the 18th of December, according to appointment of Synod, and constituted a Presbytery, known by the name of "Missouri Presbytery." We prepared an address, which will be published, probably next week, in the Missouri Gazette printed at this place. I mention these things, as you may not have heard them, and as they may afford satisfaction to you and the friends of Zion; and that thus you and we, who are labouring in this hitherto neglected part of the vineyard, may rejoice together that our labour is not in vain in the Lord." *ib.*

ANECDOTE.

DIGNIFIED CONDUCT OF A YOUNG LADY

Eliza Embert, a young Parisian, resolutely discarded a gentleman to whom she was to have been married the next day, because he ridiculed religion. Having given him a gentle reproof, he replied, "That a man of the world would not be so old-fashioned as to regard God and Religion." Eliza immediately started!—but soon recovering herself, said, 'From this moment, when I discover that you do not respect religion, I cease to be yours. He who does not love and honour God, can never love his wife constantly and sincerely.'

AMERICAN BIBLE SOCIETY.

The Editor has the satisfaction to be enabled to state, that the number of *auxiliaries* to this National Institution, as far as can be ascertained at present, is about *one hundred and fifty*. He is preparing a list of those Societies, but not being able to complete it in time for this number, it must necessarily be deferred to the next volume. In the meanwhile he will be thankful for the communication of Reports or other documents which may furnish the correct designation of the several auxiliaries, together with the names and places of residence of their principal officers, say, the President, corresponding Secretary, and Treasurer; likewise for the date of their formation, and the time when they became auxiliary. If a correct list of other Bible Societies in the United States, with the names of their principal officers, &c. can be obtained in time, it will be published together with the first mentioned.

OCTAVO STEREOTYPE BIBLE.

We omitted to mention in our last, that the first edition of 2000 copies of the octavo Bible from the stereotype plates of the American B. S., was finished printing the last of February. We have now to announce that a quantity are bound and ready to be delivered to applicants. A second edition of 2000 copies of this Bible is in the press, and may be expected out the latter end of April.

TO SUBSCRIBERS.

In the last Number notice was given of the contemplated alteration as to the place whence this publication is to be issued the ensuing year. Subscribers are now informed, that arrangements have been made by the Editor, to publish it at the Bookstore of Mr. W. B. Gilley, No. 92 *Broadway;* where the books of the Christian Herald will be kept, payments for subscriptions received, and new subscriptions taken. Communications relating to the same may be either left there, or conveyed to the Editor through the Post Office. The following Numbers being wanted to complete several sets of the Christian Herald, namely, of the *first* volume, No. 10, 11, 12, and 19,—and of the *fourth* volume, No. 3, 4, and 5,—the cost price,—six cents for each will be given for several copies, provided they be furnished in a good and perfect state, and within a reasonable period.

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